

DOMESTIC AND FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

NOVEMBER AND DECEMBER, 1858.

ANNUAL SERMON.

A Sermon preached before the Board of Missions, at Christ Church, Baltimore, on Thursday, October 14, 1858, by WILLIAM HEATHCOTE DELANCEY, D. D., LL. D., Bishop of the Diocese of Western New York.

“For from the rising of the sun, even unto the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts :” MALACHI, i. 11.

THE light of ancient prophecy was not wholly extinguished, when its most prominent annunciation was fulfilled in the introduction and establishment of the Gospel of Christ. That inspiring light gleams upon the *progress* of the Christian *dispensation*, as well as upon its first establishment. To the many and explicit statements of prophecy respecting the coming Messiah, and the erection of His spiritual kingdom, we may add declarations equally numerous and explicit, from the same writings, which announce the various fortunes and final triumph of His religion and Church. Among such annunciations the language of the prophet in the text is to be included. The

connection of the passage appears to have been this: The Jews had been guilty of grievous irreverence in the worship of Jehovah—offering polluted bread upon His altar, sacrificing the lame, the blind, and the halt; and thus evincing a profane disposition, and a contempt for the ordinances and worship of God. For this, the prophet is directed to lift against them the voice of reproof and condemnation. In the midst of his indignant rebukes of their irreverence and selfishness—their feeble, scanty, and defective homage—he introduces the Almighty, proclaiming His displeasure with the chosen people, and the intended establishment among the *gentiles* of a purer and more extensive worship.

“I have no pleasure in *you*, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the *gentiles*; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.”

This sudden transition, from the immediate topic of discourse to the distant event suggested by it, is of frequent occurrence in the writings of the Jewish prophets. In the present case, the language of the text performs the double office of a rebuke and a prediction. It is a rebuke to the Jews for their unworthy and profane oblations. It is a prediction, to both Jews and gentiles, of the future extension of the knowledge and worship of the true God throughout the earth.

Called, most unexpectedly to myself—in the absence of others* appointed to the duty, but detained from the meeting of the Board—to address to you the customary sermon on this occasion, my object shall be—

First, to explain the particulars of this prophecy; and then to trace out the instruction which it suggests. May the blessing of God attend our reflections on the subject!

I. Let us attend, in the first place, to the expressions of the prophecy: “From the rising of the sun to the going down of

* Rev. Joseph C. Talbot, D. D., of Indiana, and Rev. W. A. Muhlenberg, D. D., of New York.

the same." This denotes, according to the Scriptural usage, not only a wide, but an universal extension; and indicates a diffusion of the knowledge of God co-extensive with the limits of the earth. "My *name* shall be great among the gentiles." The *name* of God is often put for His character and attributes; and to have a name *great* among any people indicates that the being is known, esteemed, and venerated. Hence, this expression very obviously teaches that Jehovah would be known, adored, and served by the heathen, or idolatrous nations of the earth; and, of course, their conversion is implied.

"And in every place incense shall be offered unto my name, and a pure offering." Incense and offerings of various kinds formed a part of the Jewish mode of worship; but we are not to understand these allusions as indicating the universal extension of Judaism, for there were essential parts of the Jewish religion which prevented it from being an universal religion; as, for instance, the injunction that three times a year all the men should assemble to worship at Jerusalem—a proceeding wholly impracticable to almost *all* who lived beyond the limits of Judea. The expressions are to be understood as denoting, in general, acts of true worship and homage. The incense of the gentiles, and their pure offerings, are "devout prayers, holy praises, thanksgivings, and works of charity—the offering of themselves to God in holiness, piety, and faith." The character, therefore, of the Christian worship, set forth under the prophetic figures of incense, "and a pure offering," is, that it consists in what St. Paul calls "lifting up holy hands without wrath or doubting, and in approaching God—not with the sacrifices of beasts, or offerings of the fruits of the earth—not with the blood of bulls and goats, but with the offering up of ourselves to His service, in all holiness and righteousness of life—approaching Him with minds duly sensible of the inexpressible excellence of the Divine Majesty, with hands clean from all iniquity and unjust practices, and with hearts free from all impurity and moral turpitude."* This kind of worship is to be rendered in "*every place*"—an expression pointedly denoting

* See D'Oyley and Mant, *in loco*.

its universality. It is not within the limits of one or two countries, alone, that the fumes of the spiritual incense are to arise from the Gospel altar, or the holy offering of penitence and righteousness be rendered unto God; but, as the terms of the text most clearly teach, *throughout* the habitable world the gross darkness of idolatry and irreligion is ultimately to be lifted from off the nations, and the beams of heavenly truth let in upon their minds. This is, in fact, the only inference that can be founded on the text and the kindred declarations of the prophets. Whatever worship we may suppose to be indicated under the expression "incense and a pure offering," or to be included in making the name of God "great"—whether it be the burdensome ceremonies of the Jewish law, or the simpler and more transmissible doctrines and worship of the Gospel, that religion is destined, if the declaration of the text is to be relied on, to penetrate to the utmost corners of the globe, and to set its foot on every place that intervenes between that spot where the morning glories of the sun first meet the eye, and *that* where his evening splendor sinks into the shades of night. The *unlimited* diffusion of the knowledge of God is here undoubtedly predicted.

"For my name shall be great among the heathen, saith the Lord of hosts."

This is a repetition of the first assertion of the text, with the assurance, that the prediction has its origin, not in the words of man's wisdom, but in the sayings of Omnipotence and Truth. The prophet's tongue is the organ of the Lord of hosts. The words *gentile* and *heathen*, as we all know, have precisely the same import, and expressed all that portion of the human family who were without the pale of the Jewish Church. To say, then, that the *heathen* were to magnify the name of God, and to do it in *every place*, was a two-fold indication of the universality of this Divine worship.

This belief of the universality of the diffusion of the knowledge of God is not a deduction from a solitary text of Scripture. On the contrary, it constitutes one of the prominent topics of prophecy. It runs parallel with the great promise of a Messiah throughout the whole course of the prophetic books. The

very promise of the Messiah, indeed, included it: for "in Him all the families of the earth" were to be blessed, and His dominion was to extend over all mankind. The language of Malachi is but the explicit reiteration of an oft-announced purpose of the Lord of hosts, that the worship of the true God should eventually triumph over every species of idolatry, and be universally established on the earth.

II. Having thus presented you with a brief exposition of the text, I proceed to some few observations suggested by the subject.

1. We may consider it, then, as an undoubted truth of Scripture, that the knowledge of God will one day be co-extensive with the limits of the habitable earth. It is not meant, however, to assert in this statement, that every individual will be truly converted to God, nor that the beams of the Gospel light will rest with equal effulgence on every part of the globe. The tares are not to be separated from the wheat until the final harvest. The evil is destined to mingle with the good until the end of the world, when the celestial reapers shall go forth at the command of the great King, to gather out of His empire every thing that offendeth. Ostensible idolatry, however, will be abolished, and God will be *known* and *acknowledged* as the only true object of human worship, though that worship may not in all cases be sincerely rendered. In some places, true religion will flourish more than in others, but in *every place* men will be capable of knowing and serving their Creator and Saviour in a manner acceptable to Him, and conducive to their own salvation. The whole earth will be Christianized.

We speak of our own country as a Christian land, but we do not mean by the assertion, to imply that every individual within its limits (would to God it were so!) is a true Christian, though every one has undoubtedly sufficient ability and knowledge to be such; and when we speak of the conversion of the world, the import of the language extends no further than this: that the true God will be universally so far known and acknowledged that all men may, if they will, be gathered into His Church and worship Him in spirit and in truth.

The expectation of this universal triumph of the cross is often

derided as fanatical, and oftener still has been classed among the visionary hopes of mere enthusiasts. Ignorance of Scripture, unfounded prejudices, imperfect knowledge, religious apathy, mistaken impressions—these and other causes have sometimes originated that disregard of the great event predicted in the text, which is felt and exhibited by individuals whose confidence in the truth of Scripture, and whose readiness to submit to its dictates, are not for a moment to be questioned. It is true, that the apparent obstacles are, to human view, insurmountable. Even nominal Christianity occupies but a small portion of the globe, and idolatry rolls on its impetuous course of error and ruin, with the seeming irresistibility of an overcharged and headlong torrent. The power which Christians in this day put forth to arrest its fury, seems to resemble the puny hand of the infant grappling with the sturdy frame of a giant. When we consider, on the one side, the prejudices to be vanquished, the languages to be acquired, the habits to be changed, the feelings to be eradicated, the interests to be contended with, and the strength of that texture of pride, suspicion, prejudice, and hatred, with which the pagan heart will naturally and inevitably be enclosed, it might well be inferred that the Missionary effort, both at home and abroad, must be vain, the sense of duty which prompts to it fallacious, and the expectation of success chimerical and weak. But the power enlisted in this cause is the power of God; and if, as is most certain, the event has been foretold by prophets inspired by himself, our confidence in its accomplishment is rested, not upon the sandy basis of mere human enterprise, skill, and effort, but upon the rock of the Divine veracity and power. Obstacles to the occurrence may be heaped upon each other until they reach the clouds, but the eye of faith can overlook them all, and see beyond every difficulty, to the actual fulfilment of the prophecy. The *time* of this event none are authorized to affirm, but the *fact* that it will occur is a proposition to be received by all, and is as unquestionable as any declaration of the Word of God. “Hath He said, and shall He not do it?”

2. The conversion of the world should be a frequent topic of our reflections and our prayers. While we forget not the

order of obligation, when claims conflict, in our efforts to promote spiritual interests, namely: 1st, in ourselves; 2d, in our families; 3d, in our parishes; 4th, in our dioceses; 5th, in our country; 6th, in our colonies and brethren abroad; and, 7th, in heathen lands, let us often bend our thoughts to the great event announced in the text, and so frequently repeated in our ears.

Let us note the workings of Providence in regard to it, as displayed in the national vicissitudes and moral changes with which these later ages have abounded. The very land in which we dwell supplies evidence of the gradual accomplishment of the prediction of the text. On these, once gentile, shores is not the name of God now magnified by innumerable tongues? *Do* not spiritual incense, and a pure offering—the homage of the heart, and the devotion of the life—now go up, in a thousand places, where the Christian temple proclaims that God is to be worshipped; and where, in periods not remote, the only occupant was the ravenous beast and the prowling savage? God *has* given, and is still giving, many forcible and striking attestations to the certainty of the word of prophecy; and as Moses, from the heights of Pisgah, once surveyed the goodly land, then the seat of pollution, and idolatry, and sin, where the holy shrine of the true God was to be established, *so* from these Pisgahs of prophecy and promise should we look out upon those regions of superstition, and crime, and idolatry, and moral desolation, where “the heathen, in his blindness, bows down to stock and stone,” and anticipate the day when they shall cast their idols to the moles and to the bats; and the voices of thousands, magnifying the name of God, and sending up the incense of praise from the hearts and lips of Christian piety, shall be heard where now naught, in the way of worship, resounds, but the cries of the drowning victims of superstition, or the shouts of heartless and brutal spectators, striving to overpower the agonies of some widow, on the funeral pyre of her husband, or of some crushed and mangled votary of idolatry and sin. If the word of prophecy, which is the Word of God, be true, that time will come. Let us beware, then, how we enlist our influence or our agency in opposition to these holy enterprises of the Church of God, which, guided by wisdom, and sustained by piety, are

aiming, in submission to Providence, and under its obvious leadings, to hasten the arrival of that glorious day. "For if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

3. The consideration of the text suggests to each of us the duty of examining the character of that worship which we are ourselves rendering to the Lord of hosts.

To Him nothing in the way of adoration is or can be acceptable, but holy incense and a pure offering.

It was for defective and insincere homage—for holding the worship of God secondary in their estimation; for esteeming any quality of animal—the lame, the blind, the sick, as sufficient for His altar, that the Jews incurred the rebukes of the prophet and the wrath of God. It strikes us as an awful presumption, on their part, to come into His temple and offer in sacrifice defective animals, which were expressly prohibited, and to place polluted bread on His altar. The enormity is increased by reflecting that priests and people combined in these unholy and reckless violations of the laws of Jehovah, and of the majesty of His presence and temple. Imagine to what a state of desperate apathy and disregard of the great God they must have fallen to be guilty of this shocking irreverence! Could they have entertained any such sentiments as are appropriate to the relation of man to his Maker? Could they have felt any emotions of love, gratitude, or reverence, such as ought to flow out of the heart, towards this great and gracious Being? Well might He exclaim to them, "A son honoreth his father, and a servant his master. If, then, I be a father, where is mine honor; and if I be a *master*, where is my fear, saith the Lord of hosts."

But let us bring the case home to ourselves. Is there no symptom to be discerned among *us*, of a similar and equally guilty irreverence towards God? Is the worship which we offer before Him always the pure and holy worship which He exacts? Are our hearts, when in His services here, impressed with the majesty of His presence? Do we seek to have them so impressed? Is there no reluctance to His service, no weariness

ness in prayer, no withholding of our hearts from thanksgiving, and of our voices from praise? Is there no bold and open neglect and rejection of His worship altogether? Is there no mere occasional attendance at His sanctuary? Is there no refusal to support, by our wealth and our example, the public services of the Christian temple, and the ministry which Christ has established to conduct it? The form of worship has been altered, but the spirit of it must ever remain the same. The services of the sanctuary must touch your hearts in order to be acceptable to God. No animal sacrifices, no oblation of fruits, no offering of the produce of the earth, no burning of incense in the temple, is now exacted. The simplicity of Christian worship is substituted, according to the prediction of the text, for the costly and burdensome exactions of Moses.

But we are guilty of similar irreverence, ingratitude and sin, to that which stained the homage of the Jews, when the hallowed influences of the Christian temple create no humility, penitence and faith in our hearts; stir no feelings of gratitude, and lead to no oblation of ourselves, spirit, soul and body, to the service of God who made, and the Saviour who redeemed, us. Let us, then, awake to our privileges and to our responsibilities, cast off our apathy, send up from the heart the incense of humble and cordial praise, and ever remember that our efforts, prayers and counsels, in promoting the knowledge of God among men, will be most powerfully aided by that personal holiness, consistency and piety, which the Gospel exacts from every one of us, and without which, although our zeal and wealth may be the lamp which guides others into glory, yet, so far as we ourselves are concerned, our light, however brilliant, must be extinguished in blackness of darkness for ever.

4. It is an inquiry which every Christian is bound, conscientiously, to make, in what way he individually stands connected with the accomplishment of the event announced in the text. Whether God will, or will not, revive in His Church the power of miracles, as the agency for the full conversion of the world, as it was for the primary establishment of the Gospel, we may not say. The *means*, as well as the times and seasons, are in His own hands. But human agency, and especially the

agency of Christians, is the method which the sovereign wisdom of God ordinarily employs in the prosecution of those great designs which affect the happiness of men. The history of Providence, as well as the Word of God, evinces that man is to be instructed and blessed through the divinely-controlled instrumentality of his brother-man. Hence came the prophets of the old dispensation, and the appointed labors of a permanent ministry under the new. Hence come the numberless injunctions of the Gospel, which enforce upon men the cultivation of the warmest love, and the most active regard in relation to each other.

Both departments of human wants, the temporal and the spiritual, are obviously within the sphere of obligation of the Gospel precept, "To do good unto all men." In regard to both departments, therefore, we are bound to examine and ascertain the call of duty. None of us are authorized to sit down contented, with extending relief to the temporal evils which affect our brethren, and to leave them to the ruinous and unmitigated operation of moral and spiritual woes. There is nothing in the Gospel of the Son of God to justify such a course. Just in proportion as the spiritual interests of men exceed in importance their temporal interests, in that proportion should our zeal and regard to the former exceed that which controls us in respect to the latter. The one class is transient and perishable; the other, lasting and immortal. The furtherance of religion, then, the promotion of the spiritual interests of men, is a duty, resting on as broad and firm a basis as any one duty, whose authority and obligation you admit. "What can I do to extend the knowledge of God among my fellow-sinners?" is a question which every Christian man is bound to put to his conscience, as honestly and as unequivocally as he would the inquiry—How can I best promote the temporal welfare of my fellow-beings? All, indeed, are not required to lay aside the staff, the scrip, and the coat, and to enter upon the self-denying duties and burdensome labors of the Christian Missionary. That is a branch of the obligation that must be left to those to whom Providence shall assign the body and mind, the spirit and talent, adapted to the work. It is, however, but *one*

branch of that great department of religion, whose ramifications, indeed, are so numerous, as to put in requisition every species of talent allowed to men. The eloquence of one Christian may urge its high claims; the intellect of another may unfold the best methods of engaging in the work; the wealth of a third may supply the means of a successful prosecution of it; the influence of a fourth may be employed to enlist the opinions and regards of the public in its favor. There is no man so circumstanced as to be wholly unable to afford some degree of succor to this holy enterprise, within that sphere to which Divine Providence has assigned his lot. And there is no man, my brethren, on whom the obligation does not rest, to extend among his fellow-men the saving knowledge of the Gospel of our Lord. The Gospel commission is: "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This commission remains unfulfilled, whilst the soul-destroying idolatries and superstitions of the world retain their dominion over the human race. The language of prophecy is, "In every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." This prediction remains unfulfilled, so long as the thick veil of spiritual ignorance continues to be spread over the nations of the earth. Both this commission, and this prophecy, are cast for their accomplishment upon the agency and effort of the Christian Church, incited and sustained, directed and controlled, by the Spirit of God. It becomes, therefore, every member of that Church to ascertain, consider, and fulfil his obligations in this matter. Our relations to the Church of Christ cannot be ignored by any one of us.

Among the agencies by which the Son of Man has sought to propagate the Gospel of salvation, this undoubtedly was one.

He called His ministers; He instituted His sacraments; He established His Church; He gave His Word; He pledged His Spirit; He propounded His instructions; and then, from among men—from a world in ignorance, misery, and sin—redeemed from Satan by His atonement, and to be reclaimed, individually, in character and life, to knowledge, bliss, and virtue, by agen-

cies consistent with their freedom and responsibility, of His own appointment, and accountable to Him—"He ascended up on high, led captivity captive, and gave gifts unto men"—gifts of grace, truth, and power.

Now, whatever view we may take of the Church, as an appointed agency of the instruction, sanctity, and salvation of men—

Whether we regard it as comprehending those only who are in union with the Church of Rome—a Church posterior in age to the Church at Jerusalem, and whose supremacy was not claimed nor at all admitted till the lapse of centuries, and is not now, and never has been universally acknowledged—

Or whether we regard the Church as composed of some thirty denominations of Christians, each and all claiming, with more or less exclusiveness, to be the true Church of God, but never believing, conferring, worshipping, or acting unitedly for Christ; and often openly and violently at variance, not only in doctrine, discipline, and worship, but in Church character and claims—

Or whether we esteem the Church as only comprehending those who in all denominations have been truly converted to God, by the Holy Ghost, and who, since the time of Christ, never had any organization—never held a Church meeting—never united, counselled, or acted as a Church—never received or excommunicated any member—never considered or settled any question of faith, duty, or practice, have ever been without creed, ministry, or worship—a communion of saints that never communed together, and whose heart-union, known only to God, is not cognizable by man—a Church invisible, powerless, and incapable alike of consultation and of action, which no eye can see and no appeal can reach, and to which no Apostle is recorded as having ever addressed a command, or a counsel, or an admonition, or an epistle—

Or whether we proclaim the Church as a visible body of baptized believers in Christ—a congregation of faithful men, in which the pure Word of God is preached and the sacraments be duly administered according to its ordinance; which has power to decree rites and ceremonies, and authority in controversies of faith, while not ordaining any thing contrary to God's

Word, nor so expounding one place of Scripture that it be repugnant to another—constituted by Christ a witness and keeper of Holy Writ, without power to decree any thing against the same, or to enforce any thing besides the same as of necessity to salvation—an organized society of baptized persons, under a ministry of Bishops, Priests, and Deacons lawfully called, and sent to execute the office of public preaching and ministering the sacraments by those who are authorized to call and send ministers into the Lord's vineyard—beginning with Christ's appointment, and coming down from Him in a chain of succession so intertwined and connected by its strands and links that, however at different times and places marred, defaced, rusted, weakened, or covered over, no man can name the time or the spot where it was wholly severed—a cable of Church continuity, anchored on the Rock of ages, and stretching down to this very hour, through which (blessed be God) the sparks of grace have never wholly ceased to pass.

Whatever view, I say, we take of the Church, this great fact must be admitted by us all: that Christ our Master, when on earth, established a ministry and Church—issuing His commission and His promise in words which rang through the hearts of His Apostles, and have thrilled the souls of ten thousand times ten thousand of their successors since.

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

“Teaching them to observe all things, whatsoever I have commanded you.

“And lo! I am with you alway, even unto the end of the world. *Amen.*”

Who can misinterpret words like these?

All nations are to be taught—our own and others—here at home, and far off abroad.

All classes of all nations are comprehended; young and old, rich and poor, learned and ignorant, refined or stolid, red, black, and white.

All nations are to be baptized, and all, of all nations—men, women, and children—no exclusion—no exemption.

All are to be taught to observe all things whatsoever Christ

has commanded to His Apostles, and they, in His inspired Word, have disclosed to us, His doctrines, His lessons, His ministry, His sacraments, His laws, His worship, His example, His character, His warnings, His blessed words of pardon, peace, and comfort to the sinner, and of joy, and bliss, and glory to the saint.

“And lo!” well may it stir our admiration! Lo! in this commanded enterprise, *He* is with us “*always*,” even to the end of the world. He, our Saviour, Master, Captain—the Lion of the tribe of Judah—the Son of God, who came to destroy the works of the devil, idolatry, rebellion, and sin, in the hearts of men, and in the kingdoms of this earth—He is with us now, to bless, sustain, and guide our feeble and humble efforts, as He was with the Apostles and saints of old, in the amphitheatres, the dungeons, and the flames of martyrdom.

This is the work, fathers and brethren, on which, obligatory on us all, in our respective spheres, we are now assembled to deliberate.

Let us meet our obligations faithfully and manfully.

Our committees have laid before us their reports.

Over what is hopeful and promising, let us thank God, and take courage.

By whatever evinces our deficiency, mistakes, and negligence, let us be humbled to sorrow, repentance, and reform.

Under providential rebukes, for our backwardness, illiberality, or indolence, let us be roused to energy, munificence, and zeal.

Earnestly let us pray and strive, and counsel, that measures of disunion, disorganization and strife, around us may die. Let the love of Christ constrain us to wisdom in all our measures, energy in all our actions, devotedness in all our hearts, and to an open, manly, united and faithful struggle for Christ and His Church, in our own land and throughout the world.

Finally, my brethren of the laity, it is in promotion of what God, in His providence, has so obviously imposed upon us as our portion of this mighty work, that you are called upon so earnestly by the ministry to contribute of your means to the advancement of the interests of the Church and Kingdom of the Son of God. The portion of the field committed to us at home

and abroad, is to be made to offer the incense and the pure offering of Christian worship, and faith, and righteousness, to be reclaimed from infidelity and error, and to be retained in communion with the Gospel and Church of Christ, by our zeal, liberality, and efforts.

You may not divorce yourselves from the plain obligations which rest upon you in this matter, and shut your hearts and hands to these applications for aid to the Church of God, without the sin of resisting the full accomplishment of the great and glorious event which the prophetic voice so distinctly announces—the universal prevalence of the true worship of Almighty God.

May you ever be found, then, in this momentous controversy between truth and error, on the side of God, ungrudging contributors to the Church which Christ has set up to oppose the sway of sin, cheerfully, liberally, and steadily applying your means and offering your fervent prayers that the mountain of the Lord's House may be established in the tops of the mountains, and that all nations may flow unto it," emulating, each of you, the zeal and labors of that holy prophet,* who, with manly fervor for the Church of God, exclaims :—

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as the light, and the salvation thereof as a lamp that burneth," throwing over the ignorance, errors and superstitions of a rebellious and benighted world, the brilliant and inspiring blaze of truth, holiness, and everlasting life.

* Isaiah, lxii. 1.

PROCEEDINGS
OF THE
BOARD OF MISSIONS.

Twenty-Third Annual Meeting.

BALTIMORE, *October 13th*, 1858.

THE Twenty-Third Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day in Christ Church, at five o'clock, P. M.

The Right Reverend the Bishop of Virginia, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The roll was called, and the following members of the Board answered to their names:—The Bishops of Virginia, New Jersey, Tennessee, Western New York, Delaware, Missionary in China and Iowa; the Rev. Messrs. Abercrombie, Andrews, Anthon, Balch, J. L. Clark, Coxe, Cummins, Denison, Hawks, Howe, Jones, Littlejohn, Odenheimer, Peterkin, Stevens, Ufford, Van Kleeck, Van Pelt, Watson, Wilmer, and Wyatt; and Messrs. Andrews, Chambers, Conyngham, Cope, Donaldson, Evans, Huntington, and Wharton.

On motion of the Bishop of Tennessee, the Board proceeded, in compliance with the Second Article of the By-Laws, to the appointment of a Secretary, and, on motion of the same, the Rev. Dr. Van Pelt was reappointed.

On motion of the Rev. Dr. Van Kleeck, it was

Resolved, That the preaching of the Annual Sermon, as required by the VII. Article of the By-Laws, be postponed until to-morrow morning.

The Rev. Dr. Van Kleeck, as Secretary and General Agent of the Domestic Committee, presented, and read, the Annual Report of that body, which, on motion of the Secretary of the Board, was referred to a Committee of five.*

The Bishop of Iowa, the Rev. Drs. Wyatt and Odenheimer, Rev. Mr. Ufford, and J. W. Andrews, Esq., were appointed the Committee.

The Rev. Mr. Denison, as Secretary and General Agent of the Foreign Committee, presented, and read, the Annual Report of that body,† whereupon, on motion of the Rev. Mr. Abercrombie, it was

Resolved, That so much of the Report as relates to the African Mission be referred to a Committee of five; that so much of the Report as relates to the Chinese Mission be referred to a Committee of five; and that so much of the Report as relates to the Mission to Athens, and other subjects, be referred to a Committee of five.

The following were appointed the Committees:

On China—

The Bishop of Mississippi, the Rev. Drs. Clark, Coxé, and Anthon, and the Hon. E. F. Chambers.

On Africa—

The Bishop of Tennessee, the Rev. Drs. Howe, Cummins, and Wilmer, and the Hon. J. N. Conyngham.

* Appendix A.

† Appendix B.

On Greece—

The Bishop of Delaware, the Rev. Drs. Stevens and Andrews, Rev. Mr. Abercrombie, and Francis Wharton, Esq.

The Rev. Mr. Denison presented the Annual Report of the Missionary Bishop in Africa,* which, on motion, was referred to the Committee to whom was referred so much of the Report of the Foreign Committee as relates to the Mission in Africa.

The Rev. Mr. Denison presented, and read, the Annual Report of the Missionary Bishop in China,† which, on motion, was referred to the Committee to whom was referred so much of the Report of the Foreign Committee as relates to the Mission in China.

The Rev. Mr. Denison also presented, and read, the Annual Report of the Treasurer of the Foreign Committee,‡ duly audited, which, on motion, was referred to the Committee to whom was referred so much of the Report of the Foreign Committee as relates to the Mission to Greece and other subjects.

The Rev. Dr. Van Kleeck presented, and read, the Annual Report of the Treasurer of the Domestic Committee,§ duly audited, the Annual Report of the Missionary Bishop in Oregon and Washington,|| and the Annual Report of the Missionary Bishop in the Northwest;¶ all which were, on motion, referred to the Committee to whom had been referred the Annual Report of the Domestic Committee.

The Bishop of Tennessee, as acting Missionary Bishop of Arkansas,** presented, and read, a Report in relation to that field, which, on motion of the Secretary of the Board, was referred to the Committee to whom was referred the Annual Report of the Domestic Committee.

On motion of Mr. Wharton, it was

Resolved, That a Committee be appointed to examine and report whether any vacancies exist in the Board.

* Appendix I.

|| Appendix F.

† Appendix H.

¶ Appendix E.

‡ Appendix D.

§ Appendix C.

** Appendix G.

The Secretary of the Board, and the Secretaries of the two Committees, were appointed the Committee.

On motion of the Secretary of the Board, it was

Resolved, That when the Board adjourn, it will adjourn to meet in this Church to-morrow, at 10 o'clock, A. M., for morning prayer, the administration of the Holy Communion, and the Annual Sermon, and afterwards for business.

On motion, the Board adjourned.

October 14th, 10 o'clock, A. M.

The Board met.

Morning Prayer was read by the Rev. M. A. De Wolfe Howe, D. D., assisted by the Rev. F. L. Hawks, D.D., LL.D., who read the lessons.

The ante-communion service was read by the Bishop of Western New York, assisted by the Bishop of Mississippi, who read the Epistle and Gospel.

The Annual Sermon was preached by the Bishop of Western New York, the text being the 11th verse of the 1st chapter of the book of the Prophet Malachi: "From the rising of the sun, even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts."

The service for the celebration of the Lord's Supper was read by the Bishop of Virginia.

The elements were distributed by the Bishop of Virginia, assisted by the Bishops of Western New York and Mississippi, and the Rev. Drs. Howe and Hawks.

The amount collected at the offertory was \$90.42.

The religious services having been concluded, the Board proceeded to business.

The Bishop of Virginia in the chair.

On motion of the Secretary of the Board, the calling of the roll was dispensed with.

Present, the following members: The Bishops of Virginia, New Jersey, Tennessee, Western New York, Delaware, Missionary in China, Mississippi, and Iowa; the Rev. Messrs. Abercrombie, Andrews, Anthon, Balch, J. L. Clark, Coxe, Cummins, Denison, Hawks, Howe, Jones, Littlejohn, Odenheimer, Peterkin, Stevens, Ufford, Van Kleeck, Van Pelt, Watson, and Wilmer; and Messrs. Andrews, Chambers, Conyngham, Cope, Donaldson, Evans, Huntington, and Wharton.

The minutes of the last meeting were read and approved.

The Bishop of Iowa, as Chairman of the Committee, appointed at the last Annual Meeting of the Board, to consider and report whether any, and if any, what modifications may be made in the present mode of conducting the important work of Domestic Missions, with special reference to the concentration of Missionary operations upon strong points, and the better support of the Missionaries to whom such points are or shall be committed, reported, verbally, that the Committee had still the subject referred to them under consideration, and asked to be continued until the next Annual Meeting of the Board.

Whereupon, on motion, it was

Resolved, That the request be granted.

The Secretary of the Board, as Chairman of the Committee, appointed to examine and report whether any vacancies at present exist in the Board, reported that there were *two*—one occasioned by the elevation of the Rev. Dr. Bowman to the Episcopate, and the other by the death of the Rev. Wm. W. Bours, of Florida.

The Secretary of the Board moved that *viva voce* nominations be now made of clergymen to fill these vacancies.

Mr. Wharton moved to amend this resolution by the following:

Resolved, That a Committee be appointed to nominate suitable persons to fill the vacancies at present existing in the Board, which was adopted.

The Bishop of Mississippi, the Rev. Dr. Howe, and the Hon. S. H. Huntington, were appointed the Committee.

The Bishop of Delaware, as Chairman of the Committee, to whom was referred so much of the Annual Report of the Foreign Committee as relates to the Mission to Athens and other subjects, presented and read the following:

The Committee, to whom was referred so much of the Report of the Foreign Committee as relates to the Mission at Athens and other subjects, beg leave to report—

That with regard to the Mission at Athens, statements so full have been presented in the Annual Report, of the history, management, and results of the same, that the Board are quite competent to form their opinion thereupon without additional suggestions. The Foreign Committee, after examination of the whole subject, testify that their previous favorable impressions of the conduct and beneficial effects of this Mission have been confirmed, and have appended to their Report, in the shape of a resolution, a strong expression of their satisfaction. When your Committee entered upon the subject, however, it became evident that the same unity of sentiment did not exist among them. The Committee, as such, did not, however, feel called upon to go behind the Annual Report. For an adequate and minute investigation, given, if it had appeared to be expected of them, they had neither time nor opportunity in the few hurried moments which they could command; neither did it seem to the majority of the Committee to be properly their duty. An investigation, more ample and satisfactory than they could hope to make, had been already gone into by the Foreign Committee, and your Committee are disposed to rely on the superior means of information and practical wisdom of the members of that body, who have for years performed the work entrusted to them so faithfully, prudently, and acceptably.

With this portion of their Report, the Committee submit to the Board the following resolution:

Resolved, That the Board have been gratified to hear the statements contained in the Report of the Foreign Committee, respecting the Greek Mission, and the expression of "their undiminished and

abiding confidence in the character and ministry of the Rev. Dr. Hill, and in the management and results of the Missionary work at Athens."

ALFRED LEE,
WM. BACON STEVENS,
R. M. ABERCROMBIE.

The Rev. Dr. Andrews presented, and read, the following as the Minority Report of the Committee :

The minority of the Committee, to which was referred so much of the Report of the Foreign Committee as relates to the Mission in Greece, respectfully report that they have not been able to concur in the Report of the majority.

The resolution which they submit, however, they do not submit as a substitute for that of the majority, but as an independent resolution, to be decided upon its merits.

As there has not been sufficient time to submit fully in writing, the reasons why, in their judgment, the resolution should be passed, they will, with the leave of the Board, submit them verbally.

On one point, however, arising on the face of Dr. Hill's letter, the undersigned may make a single suggestion. It is stated by him that he extends his general superintendence to schools, which he announces are not under the control of this Board, and in which doctrines and usages are maintained, if we rightly interpret his language, which are not consistent with those of our communion. Now, at the outset it is questionable, we submit, whether a Missionary should engage in any distinct, secular business, or ecclesiastical connection, over which the Board, who commissions him, has no control. Such a practice, if now sanctioned, may lead to great abuses ; and should, before ratified, receive deliberate examination. If the doctrines and usages, maintained and promulgated by such Missionary, in such independent capacity, are hostile to the main principles he is sent to preach, it is submitted that his continuance as a Missionary is no longer expedient. Whether such be the case in the Greek Mission, the undersigned believe that there is *prima facie* ground for an inquiry.

Resolved, That a Special Committee of three be appointed to inquire into the expediency of abandoning the principle upon which the Missions of this Church to the decayed Churches of the East have hitherto been conducted, and which have received the sanction of this Board ; as also into the expediency of appropriating to the Mission in Greece only such sums as may be specifically designated for that Mission by the donors, and to report to the Board at its next meeting.

C. W. ANDREWS,
FRANCIS WHARTON.

The Bishop of Mississippi, as Chairman of the Committee appointed to nominate individuals to fill the vacancies in the Board, reported the names of the Rev. Richard Newton, D. D., of the Diocese of Pennsylvania; and the Rev. J. J. Scott, D. D., of the Diocese of Florida; whereupon, it was,

On motion,

Resolved, That the individuals, nominated by the Committee, be appointed members of the Board.

An invitation having been received from the authorities of "the Church Home and Infirmary" to visit that Institution, and suggesting 1 o'clock on Friday as a convenient hour, it was, on motion of the Rev. Dr. Odenheimer,

Resolved, That the thanks of the Board be returned to the authorities of the Church Home and Infirmary for their courteous invitation, and that the same be accepted.

On motion of the Rev. Mr. Ufford, it was

Resolved, That the Board do now adjourn, to meet again at half past 5 o'clock, in Grace Church.

5½ o'clock.

The Board met.

The Bishop of Virginia in the chair.

On motion of Mr. Wharton, the calling of the roll, and reading of the minutes, were dispensed with.

Present—The same members of the Board as in the morning, with the exception of the Bishop of New Jersey, and the Hon. S. H. Huntington.

On motion of the Rev. Dr. Stevens, it was

Resolved, To take up, for consideration, the resolution connected with the Report of the Committee, to whom was referred so much of the Annual Report of the Foreign Committee as relates to the Mission to Athens, and

On motion of the same, the resolution connected with the Report was adopted.

The Bishop of Virginia having retired, the Bishop of Tennessee took the chair.

The Bishop of Iowa, as Chairman of the Committee, to whom was referred the Annual Report of the Domestic Committee, presented and read the following Report:—

The Committee, to whom was referred the Annual Report of the Domestic Committee and documents connected therewith, having had the same under consideration, respectfully present the following report:—

The aspect of the Domestic field is peculiarly encouraging, and calls for thankfulness to Him who is the Lord of the harvest. The openings for our services are multiplying on every hand, and God, in His providence, is commanding us to renew and redouble our exertions to plant the Church through the wide field which is included within our own national boundaries.

The past year has been one of great financial depression; and it was feared that our Missionary resources would be materially diminished; but in no one year, save that of 1857, have the receipts of the Domestic Committee been as large as in that which has just closed. This is a most cheering fact, and one that warrants the belief that, in the year to come, an unprecedented offering will be devoted by our people to the great work entrusted to our hands in our own country.

It is, however, a matter of deep regret that a debt of \$9,714.62 rests upon the Domestic Department of this Board. To meet this deficiency the sum of \$3,100 has been subscribed, and the Domestic Committee now call upon the Board to take measures, during its present session, to provide for the balance, especially as it is thus only that the amount already pledged can be secured. It is to be hoped that the Board will give this subject the prompt attention that it demands.

The Committee notice, with unfeigned satisfaction, that the late Treasurer of the Domestic Committee, T. N. Stanford, Esq., has discharged his entire pecuniary obligations to the said Committee, "without any compromise or diminution whatever, or any loss to the Committee, or to any of its funds, either general or special."

The venerable Bishop of the Northwest is still engaged in his arduous labors. He reports the new Diocese of Minnesota as in a prosperous condition, and as ready to apply for admission into union with the General Convention. The persevering energy and constant attention to duty of this veteran soldier of the cross, entitle him to the respect and gratitude of the Church, and furnish it with a bright

example of Missionary devotion worthy of the imitation of all those who are in the divers orders of its sacred ministry.

The devoted Missionary Bishop of Oregon and Washington occupies a most laborious position, and is, at times, greatly discouraged for want of fellow-laborers in his vast field. Few who are engaged in our Missionary work have a deeper hold on the sympathy and confidence of the Church than this earnest and faithful Bishop, and it is to be hoped that his heart may soon be cheered by the accession of a great company of preachers to the little band that now stands by him on that distant coast.

In the death of the Rt. Rev. George W. Freeman, D. D., the Church has lost a most worthy and self-sacrificing Missionary Bishop, who wore out his weary life in an earnest devotion to the duties and cares of his holy office. Sorely tried by family afflictions, and disheartened by the lack of apparent success in his work, he has gone to that land where the weary are at rest, and where God's faithful servants await, in joy and felicity, the resurrection of the just.

By the canonical action of the Presiding Bishop, the jurisdiction thus made vacant, by the providence of God, has been entrusted to the Bishop of Tennessee, who, in his interesting report to the Board at its present session, gives abundant promise of wise and faithful oversight in that important but neglected portion of our great Missionary field.

In conclusion, the Committee would urge upon the Board, and, through the Board, upon the Church, a renewed and increased interest in our Domestic Missionary work. They are not unmindful of the pressing claims of the foreign field, which they fully recognize and appreciate. But those claims do not at all conflict with those of our own land. The ability of the Church is competent for both departments of the great field, and neither must be permitted to come into collision or competition with the other. The work is one: the field is one. But as the Apostle began at Jerusalem in the work of preaching the Gospel to every creature, so we may give our first attention to the spiritual wants of our own country, while we neglect not our duty to those in distant lands who are sitting in darkness, and in the region and shadow of death. There are special reasons why we should redouble our exertions to extend our ancient and scriptural Church throughout our wide boundaries. There is a growing conviction, especially in our new states and territories, that our Church is peculiarly adapted to the wants and the dangers that characterize and beset us as a people. Its conservative character is commending it to many who have formerly been indifferent to its claims; and its sober services, in the midst of much that is wild, radical, and fanatical, are giving it an influence for good which makes our Domestic Missionary work one of unspeakable importance, and one that should secure the sympathy and aid, as well as the earnest prayers, of all who desire to see the nation exalted and the Gospel extended. The Protestant Episcopal Church, with the primitive and Apostolic Episcopacy that alone legitimately belongs to it, with a de-

voted, self-denying ministry, and a spiritually-minded, earnest, and active laity, is as effective an instrumentality for the advancement of pure religion as ever the God of heaven entrusted to the hands of His creatures; and we may believe that a glorious destiny is before us as a Church, if we are only faithful to our trust, fully appreciating our mission, and doing our appointed work with a single eye to the Divine glory in the salvation of immortal souls. We may here declare it, as our own deep conviction, that in the extension and preservation of a pure and simple Christianity among the people of these United States, our beloved Church, rightly understood, rightly presented, and rightly administered, possesses facilities and advantages that are entirely unequalled, and that mark out for it a destiny and a history, in this country and on this continent, which may well make us thankful that we are within its pale, and that we are permitted to aid in its extension from sea to sea, and from shore to shore.

Let us, then, renew our zeal and diligence in the great work which we have to do. The God of heaven, He will prosper us; let us, therefore, as His servants, arise and build. The Church, in its wise and Catholic and comprehensive policy, has so arranged its Missionary instrumentalities, that all who desire to aid in its extension may have their offerings applied in their own way, and in any portion of the great field; so that there is no restriction of liberty in the particular designation and application of Missionary contributions.

The Committee have no special suggestions to propose for the action of the Board. They would chiefly recommend a more earnest and thorough and faithful prosecution of the Domestic Missionary work, and a large increase of fervent prayer to God that He would pour down upon us His blessed spirit, without which nothing is strong, nothing is holy.

The Committee submit the following resolutions:

Resolved, That this Board urges the duty of increased zeal and prayer, on the part of all the members of the Church, in behalf of the extension of the Gospel and Church of Christ throughout our entire country.

Resolved, That the Board rejoices in the prospect of the relief of the Domestic Committee from its pecuniary embarrassments, and in the progress made towards that desirable end; and that it is the earnest hope of the Board that before the close of its present session, effective measures may be taken for its full accomplishment.

Resolved, That in the death of the Rt. Rev. George W. Freeman, D. D., Missionary Bishop of the Southwest, this Board recognizes the voice of God, calling us all to more earnest devotion to the great Missionary work of the Church; and that it entertains for the memory of the departed prelate the sincerest respect and reverence, and hereby records its sense of his worth as a faithful and untiring laborer in the vineyard of the Lord.

Resolved, That the departure of the other laborious Missionaries, named in the Report of the Domestic Committee, viz. : the Rev. Stephen McHugh, of Arkansas; the Rev. Richard F. Cadle, of Delaware; the Rev. Hannibal Pratt, of Texas; and the Rev. Anson Bingham, of Indiana, should incite us to more unreserved consecration to the Gospel and Church of Christ; and that this Board laments their loss to the Church on earth, while it finds great consolation in the persuasion, that as to them to live was Christ, so to die has been their unspeakable and everlasting gain.

HENRY W. LEE,
W. E. WYATT,
W. H. ODENHEIMER,
JOHN UFFORD,
JOHN W. ANDREWS.

On motion of the Rev. Dr. Van Kleeck, it was

Resolved, That the resolutions connected with this Report be made the first business in order at the session of the Board to-morrow morning.

On motion of the Rev. Dr. Hawks, the following preamble and resolutions were adopted:—

Whereas, Differences of opinion have been expressed by members of this Board, touching the principles and conduct of the Greek Mission, therefore

Resolved, That it be referred to the Foreign Committee, carefully to investigate any *specific* charges that may be presented to them, on respectable individual responsibility, touching said Mission; and that they be requested to consider and report on any suggestions that may be made to them, on *similar responsibility*, concerning the future progress and management of the Mission.

Resolved, That the Foreign Committee be requested to report at the next Annual Meeting.

On motion of the Secretary of the Board, it was

Resolved, That when the Board adjourns, it will adjourn to attend the public Missionary Meeting, at 8 o'clock, in this Church, and to meet again at 9 o'clock, to-morrow morning, in Christ Church, for the transaction of business.

On motion, the Board adjourned.

8 o'clock.

The Board attended the public Missionary meeting.

The Bishop of Tennessee took the chair, and conducted the devotional exercises.

Three verses of the 102d hymn having been sung, addresses were delivered by the Rev. J. L. Clark, D. D., and the Rev. J. P. B. Wilmer, D. D.

Two verses of the 107th hymn were then sung, after which addresses were delivered by the Bishop of Tennessee, the Rev. Dr. Van Kleeck, and the Rev. Dr. Hawks.

The collection, required by the 10th Article of the By-Laws, was made, amounting to \$300.50.

The "Gloria in Excelsis" was sung, and the exercises were concluded with appropriate prayers, and the Benediction, by the presiding officer.

October 15th, 9 o'clock, A. M.

The Board met.

The Bishop of Tennessee, being the senior Bishop present, took the chair, and opened the meeting with prayer.

Present—The Bishops of Tennessee, Western New York, Delaware; Missionary in China, Mississippi and Iowa; the Rev. Messrs. Abercrombie, Balch, J. L. Clark, Coxe, Cummins, Denison, Howe, Littlejohn, Odenheimer, Peterkin, Stevens, Ufford, Van Kleeck, Van Pelt, Wilmer, and Wyatt; and Messrs. Conyngham, Cope, Donaldson, and Evans.

On motion of the Secretary, the calling of the roll was dispensed with.

The minutes of the last two meetings were read and approved.

The order of the day, being the resolution connected with

the Report of the Committee, to whom was referred the Annual Report of the Domestic Committee, was called up and, on motion, all the resolutions were adopted.

On motion of the Rev. Dr. Van Kleeck, the following resolution was adopted, having been amended by adding the last clause, on motion of the Rev. Dr. Stevens,

Resolved, That this Board recommend a simultaneous effort for the relief of the Domestic Committee, in all the present month, by subscriptions, and spontaneous contributions, under the direction of the Secretary of the Domestic Committee.

The Rev. Dr. Howe, on behalf of the Chairman of the Committee to whom was referred so much of the Annual Report of the Foreign Committee as relates to Africa, presented and read the following Report :—

The Committee to whom was referred so much of the Annual Report of the Committee of the Board for Foreign Missions as relates to the Missionary operations of the Church in Africa, respectfully report :—

That all the information laid before us, concerning the labors of our Missionaries during the past year, is of an encouraging character. It furnishes evidence not only of great devotion to their work, but likewise an earnest of the future triumphant success of their pious efforts. In no portion of the great field for Missions, on which the Church has entered, has there been a call for more self-denial—more of the true heroic spirit of the Christian to face danger and death, than in Africa. In none has the sacrifice demanded been made with more readiness and trustfulness in Him who calls His people to a participation in like sufferings with himself. The loveliest and most precious fruits of Christianity have always been found most abundantly and strikingly exhibited under the pressure of trials, sufferings, and afflictions.

They shut up the soldier of the cross to simple reliance upon the wisdom and power of the great Captain of his salvation, and upon the means which He has appointed to bless. The price at which the conquests of the cross are gained, in Africa, embraces all that is comprehended in self-sacrifice, patient endurance, untiring industry, unflagging zeal, and unfailing faith. They cost money, labors, prayers, and often life. Missionaries are daily, and yearly making these offerings to the cause in which they are so nobly laboring. As one after another falls, others are found ready and willing to take the places vacated, and to stand up for Christ and His Church, among those who have so long “sat in darkness, and in the region and shadow

of death." It is a gracious intimation that God is preparing the richest blessings for the Church in Africa; that He is thus opening the way, and, as we trust, hastening the time when Ethiopia shall stretch out her hands, not only in supplication, but in praise and thanksgiving to God.

In such a cause, our Missionaries ought to be sustained, liberally, by the means which, without much self-denial, we can furnish for their comfort, and especially should they be cheered by having the encouragement of our sympathy, and our prayers.

It is a subject of great satisfaction, that the operations of our Missionaries have at last been extended to the mountainous regions in the interior. This will give better promise of health to the laborers in the field. There are certain elevations, in all countries, which malarious influences do not reach. By altitude, a temperature is gained, corresponding to that which is obtained by removing to a higher latitude.

If stations can be established and maintained in the neighborhood of Nitie Lu, they may become places of resort to our Missionaries, when the influences of climate in the lowlands, or on the sea coast, have disabled them, and made it needful that they should seek elsewhere the recovery of their wasted health and strength. It is worthy of consideration whether the Board should not take some direct measures to effect this object, by providing a house for refuge in the sickly season, in the vicinity of Nitie Lu.

Means should be immediately provided, to send out those who have offered themselves as laborers in the African Mission, and who now stand waiting, having answered to the calls of the Church, "Here are we; send us." The complaint has often heretofore been, that there were none to go; surely, the members of our communion will not suffer the reproach to rest upon us, that when a few were longing to give their "own selves to the Lord"—living sacrifices in devotion to His cause, on a heathen shore, their brethren whom Providence permits to abide among the comforts of a Christian home, refused or withheld the means by which they might go and make the offering.

Respectfully submitted,

JAMES H. OTEY, Chairman.

M. A. DE WOLFE HOWE,
GEORGE D. CUMMINS,
J. P. B. WILMER,
J. N. CONYNGHAM.

BALTIMORE, *October 15th*, 1858.

The Bishop of Delaware, as Chairman of the Committee to whom was referred so much of the Annual Report of the Foreign Committee as relates to the Mission to Athens, and other

subjects, presented, and read, the concluding portion of that Committee's Report, as follows :—

The legacy received for the dissemination of the Word of God in South America, from the estate of the estimable Christian lady who has been so liberal a benefactress to our African Mission, is a cheering token in relation to that large and interesting portion of our Continent in which we rejoice to hope that our Church may, ere long, be able to employ faithful Missionaries.

In the wondrous providence of God, the East is now more and more thrown open. The time has scarcely yet arrived for our entering upon Japan; but it is well to fix our eye upon that populous and long-secluded empire, and to look forward to preliminary explorations of the accessible points, whenever suitable persons can be obtained.

While our receipts for Foreign Missions have not quite reached the amount of the year preceding, it is a subject for gratitude, that during a season of a great financial embarrassment, there should not have been a still more serious deficiency.

When this Board met in October, 1857, it was under circumstances of a solemn and critical character. At the suggestion of a Committee, corresponding to the present, the Board

“Resolved, That in view of the present openings of the world for Christian Missions on the one hand, and the general financial embarrassment on the other, the Board recommend to the Church the offering up of special prayer to God, for the outpouring of the Holy Ghost upon our own Church, and especially upon its Missionary operations in our own and foreign lands.”

May we not, with reverence and humility, recognize in the history of the year that has since intervened, an answer to this prayer? Has not the period, so marked with pecuniary distress, been also marked with spiritual blessings? The hearts of faithful pastors have been gladdened, unprecedented numbers have been added to our communion, our candidates for orders are increasing, our theological seminaries are filling up, and numbers of our youth are inquiring, with earnest hearts, “Lord, what wilt thou have me to do?” The effect upon our Missionary operations can scarcely be questioned. The Missionary spirit always rises and strengthens with the more vigorous life and warmer piety of the Church. The dearth of laborers, under which we have groaned, bids fair to be supplied. Recruits will be pressing forward to the posts of hardship, self-denial, and Christian enterprise. So that, while with one hand the Lord is throwing down the barriers and partition walls that have stood firm for ages, with the other He is raising up soldiers of the cross to enter in at the breach. Is not His trumpet sounding before the sacramental host, and summoning His Church onward to conflict with the powers of darkness, and to certain triumph?

But if this be so, how manifest and urgent the duties of the Church: "How shall they preach, except they be sent." And when the Lord of the harvest is thrusting forth laborers into the harvest, shall His Church, by withholding the necessary means, arrest them on their way? But will the measure of liberality, which has been hitherto attained, suffice for present and coming exigencies? Already volunteers for our African Mission are compelled to halt on their way, for want of means to send them to their desired field. And, unless our parishes come up more generally and strongly to the help of this great cause, how can it move onward as it should? Your Committee, therefore, would close their Report by offering the following resolution:

Resolved, That in our exemption from apprehended, extreme embarrassments, during a season of great pecuniary difficulty, in the Divine blessing vouchsafed so widely and freely to very many of our parishes, in the encouraging state of our colleges and theological seminaries, we find abundant reason to thank God and take courage, and in these tokens we recognize the call of this great Head of the Church to a greater measure of zeal, liberality, and devotedness on the part of our ministers and congregations, in the great work of evangelizing the heathen.

ALFRED LEE,
WM. BACON STEVENS,
R. M. ABERCROMBIE,
C. W. ANDREWS,
F. WHARTON.

The resolution connected with the Report was, on motion, adopted.

The Bishop of Tennessee having retired, the Bishop of Western New York took the chair.

The following resolution was, on motion of the Rev. Mr. Abercrombie, adopted:

Resolved, That in view of the large and increasing emigration of Germans to this country, as well as the number composing already a considerable and important element in our midst, a Special Committee of seven be appointed to consider and report to this Board, at its next Annual Meeting, whether any, and if any, what plan of Missionary operation can be adopted to meet the spiritual wants of our German population.

The Rt. Rev. the Bishops of Missouri and Maine, the Assistant Bishop of Pennsylvania, the Rev. Mr. Abercrombie,

the Rev. Drs. Odenheimer and Stevens, and George S. Yerger, Esq., were appointed the Committee.

On motion of the Rev. Dr. Odenheimer, it was

Resolved, That in all cases where Committees are appointed, to report at an ensuing Board, the Secretary be requested to send to the Chairman of each Committee, as soon as possible after the adjournment of the Board, a list of the members of his Committee, together with the resolution under which the Committee was appointed.

The Bishop of Mississippi, as Chairman of the Committee to whom was referred so much of the Annual Report of the Foreign Committee as relates to China, presented and read the following Report:—

The Committee to whom was referred so much of the Report of the Foreign Committee of this Board as relates to the Mission to China, respectfully report:

That at no period since it pleased the Great Head of the Church to put it into our hearts to send laborers into that populous and wide-spreading field, have there been any such tokens for good, as at the present moment.

From the highly interesting Report of Bishop Boone, we derive a cheering confirmation of the heart-stirring intelligence previously made known through other channels, that China's vast domain, from one extremity to the other, has been thrown open, not only to the purposes of untrammelled commerce, of liberal diplomacy, and of unrestricted visitation, but what affords still greater rejoicing to the heart of the Christian philanthropist—that the impassible barriers which, for long, long centuries, shut out the heralds of the Cross, have in this our day been broken down, and taken out of the way. In the contemplation of so great and wonderful an interposition of Divine Providence, by which no less than one-third of the territory of Anti-Christian Asia, and more than one-fourth of the entire population of our globe is unfolded, as a widely-open door, to the influences of our pure and holy religion, the mind bows in involuntary homage, and the heart is uplifted, in adoring thankfulness, to Him who has promised to be with His Church to the end of the world, and in His own good time, to claim "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

But it is not for us, whose prayers and toils have for more than twenty years been directed to that self-imprisoned people, to stand in motionless wonder at the great work which God hath wrought in their behalf. Let us be up and doing, lest the same Almighty

hand shall again bar us out for our slothfulness in putting the sickle to a field which, after all our pains, we can scarcely be said to have either sowed or cultivated. The arm of our Heavenly Leader has battered down the wall, and beckons us to follow on to the citadel, and, according to our ability, take possession of the land in His name. Already have we in the field an Apostolic chieftain, with a small but faithful band of soldiers of the Cross. Let us send them help against the mighty and multitudinous hosts of idolatry. Let us seek to double and quadruple their number and their means, by the growing fervency of our prayers, the tenfold increase of our contributions, and our earnest exhortations to our sons, to prepare themselves speedily and heartily to enlist in that glorious warfare.

In addition to the above astounding and exciting announcement, there are, in the Report of the Bishop, other and minor details of no little interest. Not only have the preaching of our Missionaries been rewarded with unusual success, and their schools been attended by an increase of pupils and earnest inquirers, but kind and encouraging voices have come to them from the magistrates of the land, approving their holy work, assuring them of toleration, and offering them free access to every part of that vast empire.

Two of our Missionaries have recently penetrated into the hitherto forbidden interior of the country, and have, without molestation, commenced their labors in a city of more than 100,000 inhabitants. And this interior region, we are further gratified to learn, is found to be one of such salubrity as to afford a safe and pleasant refuge from the heat and miasma of the ocean coast; and to prevent, hereafter, the loss of time and the onerous expense incurred, by a return of our Missionaries to this country for the renewal of their health.

In this connection, your Committee is pleased to notice that the health of Bishop Boone has so far been restored, as to hold out the prospect of his return to his field of labor in the coming spring. His necessarily prolonged absence has not, we trust, been without a providential design; inasmuch as it afforded him repeated opportunities to bring before many portions of our Church the subject of his devoted labors, and to interest both old and young in the regeneration of China, and her countless multitudes.

For a statement of the number of Missionaries in the field, and the result of their past year's labors, your Committee beg leave to refer the Board to the Report of the Bishop, and of the Foreign Committee. Nor are they prepared to recommend any immediate change, or any specific measure for the increase of our Missionary force. This they cheerfully and confidently leave to the discretion of the Foreign Committee. They can not, however, conclude this Report, without respectfully submitting the expression of their hearty and unanimous interest in the subject committed to their consideration through the following resolution:—

Resolved, That this Board do cordially approve of the labors of their Missionaries in the China field during the past year; and that, in

view of the wonderful and providential opening of that vast empire to the introduction of the Gospel, they do exhort the friends of Missions, throughout our borders, to give to the furtherance of this holy cause, more earnest prayer, as well as a more liberal portion of the means with which God has blessed them.

W. M. GREEN,
HENRY ANTHON,
JACOB L. CLARK,
A. CLEVELAND COXE,
EZEKIEL CHAMBERS.

The resolution connected with the Report was, on motion, adopted.

On motion of the Secretary of the Board, the following resolutions were adopted:

Resolved, That the proceedings of the Board, attested by the Secretary, be referred to that officer, and the Secretaries of the two Committees, for publication.

Resolved, That the Proceedings of the Board be printed in the "*Spirit of Missions*," and that 250 copies be printed from the same type, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the Financial Reports of the Domestic and Foreign Committees be printed with the Proceedings of the Board.

On motion of the Hon. J. N. Conyngham, it was

Resolved, That the thanks of this Board be presented to the rectors and officers of Christ and Grace Churches, and to the citizens of Baltimore, for the attention, kindness, and hospitality shown to the members of this Board, during the present session.

On motion of the Rev. Dr. Cummins, it was

Resolved, That after the reading of the Minutes, and appropriate religious services, the Board adjourn, *sine die*.

The Minutes were read and approved.

The Board then united in prayer, offered by the presiding officer, and after the Benediction, pronounced by the same, adjourned.

Attest,

P. VAN PELT, *Secretary of the Board*.

APPENDICES.

[A.]

Report of the Domestic Committee.

THE Domestic Committee would make their Twenty-third Annual Report, with gratitude to God, "whose servants they are for Jesus' sake," for any measure of success which has crowned their labors. Deriving their trust and responsibility directly from the Church in General Convention assembled, they are her willing servants, in her great work and mission for the glory of God, and the salvation of His people. In this delegated trust and duty we recognize the voice and hand of the Church ; it is her act, her work, her will, her credit, her onward march, her best interests we are appointed to promote and to defend. Our Missionary organization is not a separate system of machinery, but part and parcel of the Church itself—to do her work, and to extend her borders. Her very life, then, is bound up with the successful prosecution of her Missionary work. Without this inward, onward life, in her aggressive conquest, the Church must languish ; with its sure signs, and blessed work, she will go on, and prosper. We may, then, safely rest upon the feeling of attachment to the Church in her best interests, and the sin-

ere desire, which every where prevails, to see her in prosperity—to aid and cheer us in our work. Every minister and member of the Church will find his privilege and duty herein to coincide, in helping on the progress, and promoting the extension and the welfare of the Church he loves and serves, and which is so near and dear to Him “who has purchased it with His own most precious blood.”

Condition of the Field.

Twenty-one stations are vacant, thirty-seven Missionaries have been newly appointed, and twenty-one have resigned.

Three Missionary Bishops and 124 Missionaries are laboring in our vast field. It is bounded only by the two oceans which wash our shores. Skirting its northern line are stretched along, from east to west, Maine, New Hampshire, Delaware, the lakes and shores of Michigan, Wisconsin, Minnesota, Nebraska, Oregon, and Washington. Upon the western borders of the Mississippi lie the extended fields of Missouri, Kansas, Iowa, Arkansas, and California. On our southern and south-western borders we have Georgia, Alabama, Florida, Mississippi, Louisiana, and Texas, while in the valley of the Mississippi lies the great Missionary field of Ohio, Indiana, Illinois, Kentucky, and Tennessee. In all this wide and growing field we have our stations, our churches, our feeble flocks, our faithful Missionaries, as the sacred objects of our toil and love. For all of these we are set to plead and to provide. The wants of all, the interests of all, are entrusted to our care. To any one who will survey the field, on the map or in the heart, with open eyes, and ready sympathy and love, it must appear a mighty work, a weighty charge, a vast and varied field of interest, and wants and prospects to care for and to cultivate.

Our first chief care and aim is to have suitable and faithful laborers. In the exercise of the appointing power, entrusted to us by the constitution, we have been scrupulously careful to secure, by every means, good men and true to the faith and discipline of Christ, as this Church hath received

the same, and to the Gospel in the Church, in its quickening, saving life and power. We not only are determined to be sacredly impartial, but conscientiously and uniformly careful. We believe that we have a noble band of earnest and efficient men, to whose work, and spirit, and success we may point with pride and gratitude in all our borders. As such, they challenge the respect, and sympathy, and love, and willing aid, and kind co-operation of every minister and member of the Church.

Another end at which we aim is, to have our Missionary parishes, at the earliest period possible, "self-supporting." In this we are continually gratified and cheered. Among the many places which have been aided by our care, we may point to such as New Orleans, in Louisiana; to Montgomery and Huntsville, in Alabama; to Key West, in Florida; to St. Louis and Palmyra, in Missouri; to Vicksburg and Jackson, in Mississippi; to Calvary Church, Memphis, in Tennessee; to Ascension Church, Frankfort, in Kentucky; to Cleveland, in Ohio; to Detroit, Ann Arbor, Jackson, and Grand Rapids, in Michigan; to Indianapolis and Madison, in Indiana; to Chicago, Quincy, and Peoria, in Illinois; to Milwaukee, Madison, Racine, and Janesville, in Wisconsin; to Davenport, Dubuque, Muscatine, Keokuk, and Des Moines, in Iowa; to Little Rock, in Arkansas; to Austin and Brownsville, in Texas; and Minneapolis, in Minnesota.

As one by one these Churches, aided by our care, grow strong and stable, they are thenceforth, for all time, centres of influence and usefulness, and fountains opened in the wilderness of grace and blessing. Mindful of early nursing care in their own weakness, they will gladly extend to others the kind aid which they received, and holding forth the Word of life, they shall still bring forth fruit in their age, and shall be ever flourishing, to show that the Lord is upright, and as the proofs and fruits of timely Missionary aid and care.

Secretary and General Agent.

In addition to the duties of the office, in its increasing and laborious correspondence, editing the publications, and carry-

ing out the work and will of the Committee, the Secretary has preached 110 sermons, and delivered 19 addresses, at various Missionary meetings, convocations, and conventions of the Church. These labors have been performed in the Dioceses of Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Maryland, Pennsylvania, Ohio, Kentucky, Indiana, Wisconsin, and Michigan.

In all his journeys and labors he has been cheered by cordial interest and kind co-operation.

Jewish Mission.

At the last meeting of the Board, the following resolution was adopted, viz. :

Resolved, That, entertaining a hearty desire to carry the Gospel to the ancient people of God, this Board hereby requests the Domestic Committee to give to the subject of Missions among the Jews, in this country, a renewed and earnest consideration.

Accordingly, the Domestic Committee, at an early period in the year, took up the subject, and referred it to a Special Committee, who, after mature consideration and inquiry, reported the following resolution, which was unanimously adopted :

Resolved, That the Domestic Committee have earnestly considered the subject of Missions among the Jews in this country, and do not deem it expedient, at present, to take any action in the matter.

Funds.

We herewith submit the usual Table, showing the amounts contributed by the several dioceses, together with the sums received from legacies, and miscellaneous sources, during the past year:—

LIST OF CONTRIBUTING PARISHES.

DIOCESES.	NUMBER OF CHURCHES CONTRIBUTING IN				AMOUNTS CONTRIBUTED IN			
	1855.	1856.	1857.	1858.	1855.	1856.	1857.	1858.
Maine.....	5	6	6	8	135 23	112 09	170 36	99 22
New Hampshire..	7	8	8	7	233 20	186 80	222 78	166 41
Vermont.....	17	16	19	18	155 54	169 91	342 40	242 66
Massachusetts....	24	42	28	39	1,451 97	1,792 43	1,841 74	1,958 57
Rhode Island.....	17	15	27	16	998 31	790 93	949 87	1,307 07
Connecticut.....	66	77	67	67	1,944 48	2,667 12	2,605 08	2,776 41
New York.....	119	135	135	136	9,455 23	12,428 12	21,776 61	13,288 96
Western New York	53	74	83	81	1,934 96	1,745 75	2,534 27	2,223 18
New Jersey.....	26	30	25	28	925 17	971 95	1,127 40	834 61
Pennsylvania.....	40	57	47	58	2,031 42	2,653 84	1,941 05	3,172 74
Delaware.....	10	11	18	12	135 85	218 20	383 86	229 52
Maryland.....	47	48	45	56	1,494 96	1,916 51	2,036 92	2,835 69
Virginia.....	32	36	52	55	1,122 92	1,194 78	1,694 75	1,979 62
North Carolina...	11	22	26	29	518 23	650 41	771 48	924 76
South Carolina...	28	29	29	33	1,601 40	2,123 74	1,774 98	2,566 29
Georgia.....	7	11	10	11	470 25	1,230 27	726 80	510 79
Florida.....	4	6	7	6	112 51	99 10	176 94	146 11
Alabama.....	10	19	19	16	313 70	598 67	751 20	632 15
Mississippi.....	10	10	11	12	674 30	387 50	674 65	457 25
Louisiana.....	4	6	13	10	88 70	184 00	440 59	303 45
Tennessee.....	5	12	11	11	118 00	326 28	468 29	248 20
Kentucky.....	8	8	9	12	143 90	190 45	480 07	673 75
Ohio.....	18	24	25	29	365 39	763 59	657 46	1,065 72
Indiana.....	11	17	16	15	78 90	222 58	201 00	269 97
Illinois.....	10	19	25	19	136 45	565 52	721 83	238 54
Michigan.....	11	20	18	23	524 27	361 51	793 11	762 42
Wisconsin.....	20	23	20	23	288 43	230 62	330 40	433 15
Minnesota.....	16	11	6	10	103 18	123 15	140 35	214 47
Iowa.....	2	11	5	8	29 00	219 51	294 66	151 30
Missouri.....	7	10	12	16	143 60	234 40	778 71	256 20
Arkansas.....	1	2	4	6	41 00	74 00	75 77	66 00
Texas.....	4	10	6	7	50 50	158 00	59 27	142 29
Kansas.....	—	—	—	1	—	—	—	21 75
Nebraska.....	—	—	—	1	—	—	—	10 00
Indian Territory..	—	—	—	—	15 00	10 00	10 00	—
California.....	1	10	8	10	25 00	464 45	399 50	571 65
Oregon.....	1	—	2	3	15 00	—	152 00	290 75
Washington Terr'y	—	—	—	2	—	—	54 00	40 30
Legacies.....	—	—	—	—	9,093 51	5,603 94	4,798 40	3,442 30
Miscellaneous.....	—	—	—	—	5,128 64	5,470 71	2,229 08	8,659 76
Totals.....	652	835	842	894	42,107 60	47,245 17	55,586 93	53,713 98*

* With \$1531.06 from late Treasurer,—total \$55,245.04.

We here subjoin a list of the several sums received from legacies during the year:—

Interest on the Voorhees' legacy.....	\$180 00
Last annual instalment of the legacy of the late Whitehead J. Cornell, Esq.	100 00
Interest on Legacy of Mrs. Lucy Nichols, late of Newtown, Connecticut, by John Beach, Esq., trustee	48 00
Legacy of Mrs. Hannah Hewlet, late of Jamaica, Long Island.	200 00
On account of Legacy of Mrs. Cornelia T. Brown, by R. Waite, executor	10 00
Estate of Benjamin H. Purchard, Esq., late of Andover, Mass., by T. Cogswell, Esq.	28 00
One half Legacy of Mrs. C. Rainsford, late of Christ Church, New Brighton, N. J.	50 00
Legacy from Philip Skelton, late of Rochester, New York.	10 0
Legacy of Mrs. J. D. Beers, per Messrs. J. D. Beers and E. R. Chetwood	25 00
Legacy of Mrs. Mary E. Mulliken, late of Prince George county, Maryland, per T. S. Alexander, Esq., of Baltimore.	1,000 00
Legacy of Mrs. T. A. Beresford, of New Haven, Connecticut, by Harvey Seymour, Esq., executor.....	500 00
Estate of Hanford Smith, late of Newark, New Jersey, half.	216 30
Additional payment from the estate of Mrs. Sarah Grigor, late of Norwalk, Conn., by Rev. W. C. Mead, D. D.	800 00
Miss Harriet Dade, late of Mobile, Ala., half.	25 00
From Miss Lettie H. Pettit, of St. Ann's, Brooklyn, by Dr. Cutler, half.	250 00
	\$3,442 30

This sum, deducted from \$4,798.40, makes the amount received this year from legacies \$1,356.10 less than that received last year.

The whole amount received has been.....	\$55,245 04
Of which has been received from the Episcopal Missionary Association.	6,832 23
Received for the same.	2,123 16
Received for special objects	1,326 42
Received deposits in East River Bank, and from T. N. Stanford, late treasurer, amount due	1,531 06
From this deduct the special contributions.	10,281 81
And it leaves us available for the current wants of the year just closed.	44,963 23

There has been a very gratifying increase of contributing

parishes during the year, the number being 894—compared with 842 in the preceding year, a gain this year of 52. When we consider the steady increase of the number of parishes contributing from 506 in 1853, and 620 in 1854, to 894 for the past year, we have ground for encouragement, as year by year the number grows, till, as we hope, at no distant day, to have the non-contributing parishes the rare exceptions, while the great body of our Churches shall gladly share with the whole Church the sacred burden of her Missionary work. We earnestly and affectionately commend the wants and claims of our cause to all our pastors and parishes. When every minister of the Church shall so remember our work, as to give his people the opportunity to contribute, as they can and will, for Domestic Missions, when distinctly presented; and when from every parish we shall have a contribution, regularly made in every year, we shall have no lack of funds to meet our necessary and ever-growing wants. If the more than 900 *parishes*, which *have not contributed*, would only average \$20 for our cause, it would give us an easy and ready increase of \$18,000 in every year.

When we consider the great spiritual blessing with which the Church has every where been favored, during the year, and the large additions made to the number of her confirmed and communing members, we may hope to hail in these a great army of living, fruitful, loving Christians, who shall have in them “the mind that was in Christ,” “looking not every man on his own things, but also on the things of others,” and remembering the words of the Lord Jesus, how He said, “It is more blessed to give than to receive.”

If all the manifold and precious interests, which depend upon a true and living Missionary spirit, be consulted and secured, the Church cannot but be largely benefited; and thus shall be fulfilled for our beloved Church, in all her parishes, and all her borders, the true and faithful promise, “I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season, there shall be showers of blessing.”

The past year has been, in many respects, a good year. It

has been a year of trial, from the adverse times, which ushered it in, and the effects of which have been felt even to its close. Yet, notwithstanding these reverses, the contributions of this year have been only \$341.89 less than the receipts of the last year; and this, though the amount received from legacies, this year, has been less by \$1,356.10, than last year. So that, while many other Societies have suffered much from diminished resources, we have been highly favored.

Last year we reported our liabilities, over and above our receipts, as.....	\$9762 14
This year, they are, on October 1st.....	9714 62
A diminution this year, with less receipts, of.....	\$47 52

This burden, thus rolled on from year to year, is too heavy to be borne. We ought not to be compelled to bear it. It is injustice to the cause, to the Missionaries, and to ourselves.

A movement has been set on foot for its removal, which, if it shall succeed, will place us on a better footing than we have been for years, and enable us to work on freely, with a light heart and cheerful faith, devoting all our contributions to our current wants, and neither crippled nor discouraged by the burdens of the past, nor by present perplexities and embarrassments. The sum of \$1000 has been contributed by two friends of our cause, to whom we have been much and often indebted, on the express condition that the sum of \$10,000 be raised before, or during, the present meeting of the Board, to relieve our financial embarrassments.* Of this sum, we have in subscriptions, already promised the sum of \$3,100, which enables us to say to the Board and to the Church, we have so much—\$3,100—towards the \$10,000 needed. Will the Board, before they part, take measures to provide the rest, and thus secure the sums already promised and subscribed? The end is worth the effort to be made, and we cannot doubt that we shall have a prompt and liberal response to the loud call thus made.

What is thus done must be above and beyond our current

* The time has been extended to November 1st.

receipts, a free-will offering, aside from, and in addition to, what we may expect in regular contributions. May the effort, thus auspiciously begun, be crowned with full success. It will relieve and speed our cause, and cheer our hearts and hopes.

The Work of Death.

Death has been busy, during the past year, in the ranks of our faithful laborers. One of our Missionary Bishops, and four of our Missionaries, have been called away from the field of their trials and toils, and now "rest from their labors, while their works do follow them."

On the death of the Rt. Rev. George W. Freeman, D. D., late Missionary Bishop of Arkansas, Texas, and the Indian Territory of the South-west, the Committee placed on record their high appreciation of his worth and services, and their sorrow and sympathy in his lamented loss. His stern conscientiousness, his earnest devotion, his long and weary journeys, his abundant labors, and his patient perseverance in his extended field, have won for him an honorable place in the grateful remembrance of the Church, as a standard-bearer on the border in troublous times, and a faithful servant of his Lord, "who went forth weeping, bearing precious seed, and shall doubtless come again with joy, bringing his sheaves with him."

In the death of the Rev. Stephen McHugh, of Arkansas, a long-tried laborer—in isolation and discouragement "faithful unto death;" and that of the Rev. Richard F. Cadle, long a Missionary to the Oneida Indians; and everywhere, in simplicity and earnestness, of the true Missionary spirit, we mourn two veteran soldiers of the Cross, who died with their armor on, and, as we doubt not, girded for the last fight of faith, and ready for the immortal crown.

In the death of the Rev. Hannibal Pratt, of Texas, and the Rev. Anson Bingham, of Indiana, we sorrow for the loss of two youthful champions, in distant portions of our Missionary field, who gave promise of a useful life, and did good service in their brief career. While, in their early loss, we are reminded

that "even the youths shall faint and be weary, and the young men shall utterly fall," yet we rejoice in the comfortable hope that their worn spirits, freed from toil and care, have mounted as on eagles' wings, to the better land of rest and peace, where "they shall run, and not be weary, and shall walk and not faint."

In all these instances of mortality, we are solemnly reminded—fathers, brethren, young men, one and all—that the time is short, and that in every sphere of our labors, our joys, and our sorrows, we are exhorted and urged to "have our loins girded, and our lights burning, as those who wait for the Lord, that when He cometh, and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily, I say unto you, that He shall gird himself, and make them to sit down to meat, and will come forth and serve them, and if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

We see herein our proper posture for the coming, and the favor of our Lord. Watching and working best become the servants of a heavenly Master. Indeed, the waiting and working of the faithful servant is the law of our being and life, and the end of our union and hopes. Earnest, real, life-long work, is both our privilege and duty, it is our safety and happiness, and it is at once the life and the uniting bond of the Church on earth and in heaven. There "they rest not, day and night, praising God;" here, His servants should never rest, day nor night, from serving, loving, following Him, their Saviour and their God. Never, in our short history, as a Church, was there so much of earnest, living, loving work as now. It is a manifest token of the presence, and the life and love of God. It is a cheering pledge of growing and substantial unity in all our borders. If we work more, we shall love more, and know more, and enjoy more of God, and of each other, "as fellow-workers unto the kingdom and glory of God." This is the value of the Missionary work, as the uniting bond and crowning glory of the Church of Christ. "Then shall the watchmen see, eye to eye, when the Lord shall bring

again Zion." Most clearly, now, is heard the voice of the great Captain of our salvation, despite our seas of difficulties, and our walls of separation; "Speak unto the children of Israel, that they go forward," and every where, from east to west, from north to south, in the settled habitations and the weary wilderness, does our Zion hear the call and the command, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

It would seem that, year by year, in the good providence of God, England and America are more closely joined for their high mission, and their holy work in all the world. As they are sharers in the blessings of the never-failing promise: "Lo, I am with you alway," so should they hear and heed the high command, "Go ye into all the world, and preach the Gospel to every creature." As people of the English speech, "our line has gone into all the earth, and our words unto the ends of the world." With our pure and primitive faith, and our holy Apostolic Church, we have a mission every where for good, in "holding forth the Word of Life," and "making disciples of the nations." Our own vast continent is ours especially, to care for and to cultivate. It has been thrown upon us in the providence of God, and is bound up as in the bundle of life, with our dearest interests and hopes.

It has been truly said of our Church in this land, that it just now seems ready to work efficiently and successfully. This is eminently true of her Missionary interests. We are now prepared to work on a large scale, in a royal spirit, with increasing interest and means, while every where before us, are auspicious openings of usefulness and triumph. We want not so much discussion and agitation as to the machinery and system of means, as to have "the spirit in the wheels," a large-hearted, clear-sighted, loving, liberal, kind, considerate, and energetic spirit, whose chosen motto shall ever be, "Expect great things, attempt great things," which shall have but one high, noble, and absorbing aim and end, the extension of the

Church and kingdom of Christ, the glory of God, and the salvation of our fellow-men.

In this great work the various interests of the Church harmoniously meet and blend, "all one in Christ Jesus." With "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all," the Missionary work and spirit is, and must be, *one*, in the heart, in the ministry, in the parish, in the city, in the diocese, in the Church of our country, in the wants of the world. If one of these many interests suffer, all must suffer with it; if one shall prosper and rejoice, all else shall joy and prosper, too; so that the healthy, happy, best condition of the Church is, when she is at work, in earnest, all alive, united in the grace, and peace, and spirit of our Saviour and our God. Then let us, one and all, unite in earnest work, in living faith, in holy love. It will clear our vision, and strengthen our hands, and rejoice our hearts, and crown our hopes. We have a goodly heritage, a glorious trust, a great cloud of witnesses above us and around us. For us good men and true have laid, in Zion, the foundation. Let us take good heed how we build thereon. In the meek, earnest, loving, lion-like, and patient spirit of our departed White, and Hobart, and Griswold, and Ravenscroft, and Moore, and Chase, and Henshaw, and Wainwright, and Freeman, let us live, and labor, and suffer, and love, while life shall last, seeking most of all, "a double portion of their spirit," building, with one heart and hope, the walls of our beloved Zion, and pouring on our altars, every where, in the city and the wilderness, the blessed oil of love, and joy, and peace.

By order and in behalf of the Domestic Committee,

ROBERT B. VAN KLEECK,

Secretary and General Agent.

NEW YORK, *October 4th*, 1858.

[B.]

Report of the Foreign Committee.

THE Foreign Committee now proceed to lay before the Board a Report for the Missionary Year ending 1st instant:—

Financial Statement.

Receipts of the Foreign Committee from 1st October, 1857, to
1st October, 1858.....\$67,814 68

Of which contributed for Mission in Greece.....	\$538 53	
“ “ “ China	5,292 61	
“ “ “ Africa	19,375 53	
“ “ Specific Objects	7,368 82	
“ “ General Fund.....	35,239 19	
		67,814 68

The expenditures for the same period were—

For the Mission in Greece	3,362 05
“ “ China.....	22,787 28
“ “ Africa.....	28,843 19
“ “ South America	1 50
“ Specific Objects.....	6,294 02
“ Publication Account.....	2,601 75

For Salaries of Secretary and General Agent, and Clerk

Hire	3,355 00
Rent.....	431 00
Interest on loans, discount on uncurrent money, bad bills, &c.	732 67
Travelling Expenses.....	105 81
Sundry other Expenses—United States and Foreign postage, stationery, freight, cartage, insurance, &c... ..	307 15

68,821 42

Balance due the Treasurer October 1st, 1857..... 2,829 24

Balance due the Treasurer of the Foreign Committee

October 1st, 1858.....	3,835 98
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\$71,650 66 \$71,650 66

Balance due the Treasurer of the Foreign Committee October 1st, 1858.....	\$3,835 98
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In addition to the above, the following sums have been paid into the Treasury from the Estate of Mrs. Jane Bohlen, of Philadelphia, viz. :—

For Bohlen Mission, West Africa.....	\$5,151 14
For Bible Distribution in South America.....	5,652 00
	\$10,803 14

LEGACIES.

Francis Rhoads, of Jamaica, L. I.....	\$100 00
Mrs. Harriet J. Watson, Baltimore.....	333 34
Mrs. Eliza Bruce, Antrim Parish, Va.	50 00
B. H. Punchard, Andover, Mass.....	28 00
Miss C. Rainsford, New Brighton, N. Y.....	50 00
Elliott Cresson, Philadelphia.....	4,000 00
Miss T. A. Beresford, Hartford, Ct.....	500 00
Hanford Smith, Newark, N. J.....	216 31
Theodore Keese, Cooperstown, N. Y.....	10 00
Miss Lettie H. Pettit, Brooklyn, N. Y.....	250 00
	\$5,537 65

Publications.

The "*Spirit of Missions*" is now published in an edition of about 5600 copies.

In addition to usual matter relating to the Missions of the Board, space is, from time to time, given to extracts from other Missionary publications; and this is done in as large a proportion as that allowed by any other similar publication. There is nowhere furnished a satisfactory general summary of Missionary operations conducted by the various Christian bodies. This is a want yet unsupplied: to meet this want would involve a larger expenditure of time and labor than can, under existing arrangements, be reached by any executive officer connected with this Department.

There are most abundant considerations urging to a more active coöperation on the part of Christians to be instant in the work of extending Christ's precious Gospel, and as a

means to increased interest therein the Committee urge the wider circulation of the publications of the Board. The Committee, however, appreciate the difficulties arising out of that endless variety of publications every where pressed upon the attention of people of all classes and conditions, and are quite aware that, to secure the result to which they now point, will involve much pains-taking effort on the part of Parish Ministers.

The Carrier Dove—a monthly publication of the Foreign Committee, for children and youth—is still continued. Its circulation increases slowly: the edition of 28,000 copies monthly is yet found sufficient. The amount of receipts from Sunday and other schools, acknowledged in its columns during the last year, was \$8524; an amount somewhat less than that reported from this source during the previous year.

Three occasional papers have been published within the year.

Agents.

The Committee still have the benefit of the Rev. E. W. Hening's labors as an Agent in behalf of the Mission in Africa. He is at the present time engaged in visiting the various parishes in the Diocese of Connecticut.

The Rev. H. R. Scott—a returned Missionary from Africa—has prosecuted an agency during a part of the last year, chiefly at the South. The condition of his health being such as to shut out his cherished hope of resuming his labors in Africa, has led to his resignation, and, at his own request, his name is withdrawn from the list of Missionaries.

The Rev. Mr. Rambo, of the African Mission, who arrived in this country in October last, has also devoted his time and strength to an agency in behalf of his Mission. He expects to return to his field of labor this fall.

The Rev. Mr. Messenger, whose appointment is noticed elsewhere, has been employed for some months past in presenting the claims of the African Mission in portions of Ohio.

It is proper, here, to mention that Bishop Boone has em-

ployed such opportunities as the state of his health has allowed in advocating the claims of the Mission to China.

The Rev. Mr. Keith has for some months past been enabled by improved health to do good service in presenting the cause of the Mission to China in various parts of the country.

The Committee have availed themselves also, so far as practicable, of the kind assistance of Clergymen in several Dioceses, who, acting as District Secretaries, have sought to extend the circulation of the publications of the Committee, and to secure a more general attention to the claims of Foreign Missions.

Greek Mission.

REV. J. H. HILL, D. D.—MRS. FRANCES M. HILL.—MISS MARY B. BALDWIN.

The Foreign Committee, in presenting a Report on the Greek Mission—the oldest Foreign Mission of our Church—believing that it will be satisfactory to the Church at large to be fully informed in regard to the principles on which the Mission has been conducted from the first, are persuaded of the propriety of now reviewing, as succinctly as may be, some portions of its history.

The Missionary paper which first announces the entrance of the Church upon the work in Greece bears date September, 1828, and the object therein declared was “the dissemination of the pure Gospel of the Saviour.” This object has controlled its operations through all the subsequent period.

The fact was, however, distinctly presented that the field of labor was within the borders of a branch of the Church of Christ; and that its cultivation was to be conducted upon principles which recognized this condition of things. It was no part of the design of the Missionary Society to interfere with the polity of the Greek Church, or to draw out from that Church those who might embrace a purer faith, and gather such under a separate Church organization. On the contrary, such a design was distinctly disavowed. The method of operation proposed, was to carry the light of Divine truth into the Greek Church, by which error might be discovered and abandoned, and the Gospel scheme of salvation be thoroughly

understood and embraced. Among the most important means for the accomplishment of this object was the *distribution of the Scriptures*; this was regarded as a powerful means of diffusing pure light and truth, and of expelling the existing mists of delusion.

Another means of usefulness set forth at the beginning was the *establishment of schools*. "Here"—to quote language used at the time—"here the Missionary may freely, fully, and frequently impress upon the youthful mind and tender conscience the solemn truths of Christianity. Here he may teach the depravity of man's nature, the exceeding sinfulness of sin, the fatal consequences to which it leads, the value of Christ's atoning blood, the efficacy of the Spirit's influences, the necessity of faith and repentance, and a change of heart and life, and thus sow the good seed of the Word in ground where it is least likely to be choked by the tares of long-indulged passions and prejudices. Above all, how important is it that females should, at an early age, be brought under a proper system of intellectual, moral, and religious culture. As mothers, they will hereafter exert a vast influence; and, if properly enlightened, that influence may be more effectual in the banishment of error and superstition than almost any other means."

In regard to the exercise of the ministry by the regular and formal delivery of sermons, especially in churches, it was not supposed there would be liberty. With reference to this means of usefulness, the language at the time was, "Without the formalities of a set time, text, and place, we may preach as much as we please; wherever a few people are assembled together, we may address them upon the great concerns of the soul and of eternity. In schools, we have free scope for this most desirable and valuable exercise of our ministry. The Greeks are fond of discussion, and they will listen with seriousness and attention while the weighty matters of religion are pressed upon their attention."

These views in regard to preaching corresponded with those entertained by the Church Missionary Society of England, who, in their instructions to one of their Missionaries to the East, say, "Preaching, under the present circumstances of the

whole Mission in the Mediterranean, must, probably, in most cases, be almost confined to what may be denominated 'conversational preaching,' in which the Missionaries, whithersoever they go, speak to all men, as proper opportunities offer, as being ambassadors of Christ and ministers of reconciliation."

The Mission to Greece was formally established by action of the Domestic and Foreign Missionary Society, on the 24th of February, 1830, and on the 2d day of October, in the same year, the Missionaries departed for their field of labor.

They carried with them a letter of instructions, from which the following extracts are taken, viz. :—

"You are to select the most central and convenient point, whether Athens or elsewhere, for shedding a moral and religious influence most readily and extensively abroad among the Greek population, by means of schools, the emanations of the press, and the exercise of your ministry, as far as either or all of them can with prudence and propriety be employed."

"In all your works and words—your exercises, instructions, conversations, and teaching, either public or private, as well as in every work prepared by you for the press—the Society desire to be very express and peremptory in the expression of their opinion that you are by no means to say, or write, or do any thing which may justly give rise to the impression that you have visited the Greeks for the purpose of introducing another form of Christianity, or of establishing another Church than that in which they have been nurtured."

On the 18th of July, 1831, the work in Athens was commenced, and in 1832, the Rev. Dr. Robertson having removed to another field of labor, Mr. and Mrs. Hill were left in sole charge of the work.

Five years passed away, and in 1836 the Foreign Committee reported, with reference to the schools in Athens, that "750 children had been on the register for the past year. About 500 were in actual daily attendance, and the schools were in a fine state of order, discipline, and improvement. And in the same Report the following language is used :—

"The religious culture of the pupils is made a prime object of attention. Without indiscreet assaults on existing institutions, or offensive displays of errors in doctrine or worship which have arisen in the Church of Greece, the inculcation of religious truth in all its simplicity and clearness, and its practical direction to the conscience and the heart, must gradually divest the mind of its early bias towards

error; and a generation—at least, to some extent—succeed the present who shall be ready to discard the innovations of past ages, and bring back a Church favored with the apostolic orders of the ministry, and still retaining a remnant of the pure faith of its founders, to a reception of all the great truths professed and taught by her early martyrs and confessors. That great hindrances, in the way of a speedy accomplishment of all that could be deemed desirable, arise out of the apprehension entertained of a disposition, on the part of Protestant Missionaries, to proselyte from their Church, is deeply to be regretted. On this account, there is yet denied them the privilege of public preaching; and, consequently, their efforts are principally confined to the distribution of Bibles and religious tracts, which, the Committee are happy to say, they are allowed freely to circulate, in their conversation with individuals and the religious instruction given in the schools. Sunday-schools for the pupils, and worship on the Lord's day at the house of the principal Missionary, are, however, constantly maintained."

Turning to the Report of the Foreign Committee for 1837, we find the number of the pupils in the schools to have been 656; and, with reference to the training of the scholars, the language of the Report is as follows:—

"The religious influence brought to bear upon the young at the Mission schools may be inferred, not only from the mingling of such instruction during the week, but also from the Sunday exercises. The scholars meet as usual, though at an hour not interfering with the services of their own Church." "On this subject," says the Rev. Mr. Benton, himself a Missionary in another field, "I dare not give utterance to my thoughts or express my feelings. Between five and six hundred scholars, all under one roof, giving the strictest attention, and seeming eager to catch the words of religious instruction as they fall from the lips of their teachers. The readiness and facility with which the smallest answered the questions of their teachers, showed that they comprehended fully the subject of their lessons. In the department of larger boys, I was both surprised and delighted to see such proofs of their acquaintance with Scripture, and their readiness in answering and adducing proof-texts from different parts of the Bible."

The same Report states as follows:—

"With reference to the public ministrations of the Gospel in the forms of our Church, the Committee unreservedly approve the course pursued from the first by our Missionaries in Greece, in confining their services to their own households and such strangers as may be desirous of attending. We look forward to the day when the Greek

Church, having the Word of God and a primitive ministry, shall find in that ministry a holy priesthood expounding to the people Divine truth in their own tongue, and duly administering the rites of the Christian Church freed from all superstitious encumbrance. The enlightening of the people, and the continued inculcation of evangelical truth upon the hearts of the young, accompanied by the religious press, it is believed will, as means, under God, eventually demand and produce the desired reformation throughout that Church—a process more quiet, though no less effectual than that which for centuries has been in progress in the great body of the Western Church.

“In this station, prejudice has been, happily, very much disarmed, and much freer scope thereby given to the patient use of means now open to us, and for which the prayers of the Church are ardently desired, that the earnest of the Holy Spirit, already vouchsafed in the spiritual change of some of the pupils, may be followed yet more abundantly by the continual dew of the Divine blessing upon those who, as educated adults, are hereafter to exert a wide-spread influence upon this interesting people.”

In the Report of the Foreign Committee for 1838, the following extract from Dr. Hill is given:—

“Under our roof the Gospel is daily read, and taught, and preached. The services of the Church are exhibited in their beautiful order, and not without making an impression on those engaging in them. Every Sunday afternoon I have a congregation of about twenty, which is larger than that attending the English service in the morning. At the afternoon service, in Greek, I explain to my attentive little congregation a portion of the New Testament in course. When we look around and see what great things the Lord has done for us during the six years of active labor we have just completed, we cannot be too thankful. Nothing can exceed the anxiety of parents to place their children under our care. It has been difficult for us to get rid of the importunity with which places have been sought; and it seemed to us hard to decline using the means which Providence appears to have set on foot for effecting a most extensive good, gaining a mighty influence, and to be a preparatory step to a great spiritual reform.

“The Word of God is our weapon; with regard to it we never disguise our sentiments; and we maintain before kings and princes, before gainsayers and lukewarm Christians, that it is the only means of man’s moral and spiritual improvement. We feel and know that this powerful instrument, while it produces the most desirable of all changes upon the thoughts and intents of the heart, is equally efficient in enlightening the mind in regard to externals, upon which, in this country, at least, too much of our religion rests.”

In the Report of the Committee for 1841, the following extract from Dr. Hill is given:—

"There are in all our schools, as nearly as possible, 800 pupils, of various ages, and of all ranks and classes in society.

"It will be seen that my own peculiar share of duty in such a family—namely, the religious instruction of these lambs of the flock—opens a most important field of usefulness. Morning and evening they are assembled to offer up their devotions, and to sing their songs of praise. With all their studies religious instruction is mingled, day by day, in the most minute particulars—they have line upon line, both by precept and example; but on the Lord's day especially do they enjoy the best opportunities of being made wise unto salvation. The public worship of God in their own church they attend regularly, under the care of some of the older girls; this requires them to rise at dawn of day. They return to family prayer and breakfast. At nine o'clock they repair to the several Sunday-schools (the average attendance at our Sunday-schools is about 400) of our Mission; some of which are in the Society's School-house, others in the Pay School-house, and others in the Mission-house. My own post is at the Society's School-house, where I explain the Gospel for the day to the oldest of our pupils. I return in time to attend Divine service at eleven o'clock, at the English Ambassador's, or else to preach there, if it be my turn of duty. As none of the Greek girls attend the English service, the interval is filled up at home with Bible-class instruction, conducted by such of the Missionary family as do not go to church on that day—usually by Miss Mulligan, whose health rarely allows her to attend church, and by Elizabeth of Crete. At 3, P. M., I have a service in Greek, for the whole family, and such others as may choose to come. I use the Greek translation of the Common Prayer of the Church of England. We sing the hymns of our Church, and I occupy, usually, an hour in exposition of the Scriptures. After dinner, we spend an hour or more in vocal and instrumental sacred music; having all our family around us, and in cheerful and familiar conversation upon religious subjects, or in answering the innumerable questions of our young charge. Family prayer at 7 o'clock over, they are dismissed to their apartments, and we attend Divine service again (in English) at the house of the Rev. Dr. Leves. Thus are our holy Sabbaths kept, and it is impossible to conceive of any thing more delightful upon earth."

The foregoing extracts furnish an exposition of the principles upon which the Mission was established and conducted, and of results following.

At this point we meet with a passage in its history which goes to show that all the wisdom and prudence which had been employed therein was necessary; and that more direct Missionary efforts—as some would call them—would, unquestionably, have resulted in permanent opposition, and probable overthrow.

In March, 1842, one of the public prints in Athens, "*The Age*," in a leading article entitled "Religion insidiously undermined," introduced—from the *Southern Churchman* in this country—a letter from Mrs. Hill, with a preface from a friend. This letter, giving a particular account of the semi-annual examination, was copied into the *Age* in English, with a translation erroneous in several important points—the whole evidently designed to impress the Greeks against the Mission; appealing to their attachment to their national faith. Quotations were also given, stated to be from publications of the Episcopal Missionary Society. A storm of opposition was thus raised, which raged for a time with much violence; the Missionaries, however, were carried through it without serious disaster. A detailed account of these matters was published in the October number of *The Spirit of Missions* for 1842; and, appended in the form of a note, the Foreign Committee, through their Acting Secretary and General Agent, the Rev. Dr. Milnor, state as follows:—

"The instructions given to the Missionaries from the outset, and their practice, have not interfered with the Greek Church. The object has been to teach the truth as it is in Jesus, in all the simplicity of the Word of God; and this has been done in the family circle, in daily intercourse, in every school-room, through the week and on Sunday. The Greek authorities have insisted—as they have a perfect right to do—that the Greek Catechism shall be taught in all schools, and such has been done in the Mission-school by a Greek ecclesiastic. And while, on the one hand, the Missionaries have attacked no practice or doctrine whatever, merely because different from their own, they have never, for a moment, given place to any superstitions, contrary to the Word of God, in their instructions at home or abroad, in their houses, or in their schools; and have been faithful in reproving, with prudence and in the fear of God, whatever they found sinful in practice, or in doctrine contrary to the Word of God. One charge of the *Age* against the Mission is, that no pictures are allowed in the schools."

Appended to the foregoing account in *The Spirit of Missions* for October, 1842, we find this record:—

"In reference to the recent events in Athens, the Foreign Committee, at their meeting 13th instant, adopted the following:—

"Resolved, That this Committee tender to Rev. Mr. Hill and family an expression of their sincere sympathy with them under

the severe trial with which they have been recently visited, in a public and powerful opposition directed against the Mission. The Committee find their confidence in their Missionary strengthened by his prudence on so trying an occasion, and congratulate him on the high and ample testimony in behalf of his labors, from those on the spot, and best able to appreciate the nature and operations of the Mission."

Tracing the history of the Mission from the date of this persecution to the present time, we find, from year to year, an account of steady, uniform endeavor to extend the pure Gospel; and to sow the seeds of Divine knowledge and wisdom in the large field which schools, embracing an average attendance of five or six hundred pupils, constantly presented.

In the Report of the Foreign Committee for 1844 we find the following, from Mr. Hill:—

"In looking back upon all the way by which Providence has brought us, we have great cause for gratitude. A new and effectual door has again been opened to us. One entire generation has passed through our hands. We have had, from time to time, many cheering proofs of the effects of our earliest teaching; and now, in the very same place, an entire new set of young immortals has come upon the scene of action to receive those instructions which, in years gone by, have been so signally blessed to their predecessors. Our schools are conducted upon the same independent principles they ever were. Now, as was the case in the early period of our Mission, the Word of God is our only book. Very few of those who entered our schools during the past winter could read at all—among the whole number, perhaps not more than thirty; but during the winter and spring one hundred and fifty had learned to read, of whom one hundred and twenty received copies of the Scriptures.

"But the openings offered us of conveying scriptural instructions to those around us do not flow through the medium of our schools alone. In this arid soil there are many, beyond the pale of our flock, who are seeking for pools of water to refresh their spiritual thirst. The fountain of living waters is opened to them; they are made acquainted with the purity, and goodness, and holiness of the Divine law; the office of Christ, as 'the end of the law for righteousness,' is explained to them. These subjects give those awakened souls new sources of reflection; and, as the seed of the Word takes root and vegetates, we see the gradual uprooting of the briars and thorns which have so long encumbered the uncultivated soil. By and by cometh the harvest."

The Annual Report of the Foreign Committee for 1845 contains the following:—

"Testimonials of the strongest character, in regard to the usefulness of the Mission have come before the Committee, and they rejoice in the belief that its influence for good is already felt in no small degree among the people whom it is designed to benefit.

"The object which our Missionaries at Athens are striving to accomplish is, as the Rev. Mr. Hills remarks, to impart to the people religious knowledge, the effect of which, when widely disseminated, must be a moral reformation of the whole system within their Churches. It is in this point of view that our Mission stands preëminently forward, and claims the support of all enlightened members of our Church. The unlimited use of the Scriptures; the plain and unvarnished statements of Gospel truth, whenever subjects of inquiry are proposed, conducted in their midst and which they love to frequent; the lessons and instructions contained in the thousands of religious books we circulate, as well as the daily instructions imparted to seven hundred pupils of various grades in life, influencing a vast portion of the population; the standard set up in our own family, and the various acts of practical religion by which we endeavor to enforce the doctrines we teach: all these are preparing the minds of many for a change."

The same Report gives the following extract from Mr. Hill:—

"But it is the spiritual instruction which most of the teachers have treasured up, and now bring forth for the benefit of others, which is so inestimable. It is this which enables us to diffuse among so many *a sound religious influence*, which it would be quite impossible, by any efforts of the *members of the Mission*—three only in number—to effect by their own unassisted teaching, however faithful. It is this feature of our Missionary work which we wish particularly to bring before your notice; and, although our friends at a distance may not be able so readily to realize its full force, I am sure it is this which so immediately attracts the notice and dwells upon the mind of the pious stranger who may visit the Mission-schools. To all external appearance, or to a mere superficial observer, the schools present nothing more than other well-conducted schools; but a nearer inspection of the working of the machinery, and a better acquaintance with its details, show that there is something beyond the outside appearance—something which has reference to interests of higher value than the cultivation of the intellect alone. I wish our friends could all be persuaded of this, and then they would not look coldly on the labor of our hearts, as well as of our hands, which your Missionaries have been engaged in for so many years, and every year with increased satisfaction. For, after all, it is this very spiritual working which is, as a matter of course, increasing in energy and extent with every year's additional culture, that gives us a pleasure and satisfaction which surpasses every other. The evidence of it is brought home to our conviction every day; and I say, emphatically, that it is this very

evidence—that the Spirit of the Gospel is more and more influencing the minds of our faithful female teachers—which is uppermost in my mind when, in transmitting to the Committee the statement of the condition and progress of our Mission at the close of another year, I declare that *never* did our work appear to us so satisfactory as at this moment.”

The Report of the Foreign Committee for 1846 gives the following :—

“The number of pupils in constant attendance at the Mission-schools has been upward of six hundred ; and instances continue to occur in which the blessing of God has visibly followed the labors of those who are there engaged in the religious education of these youth.”

The same Report adds the following, from Mr. Hill :—

“We are constantly receiving proofs of the good effects of our past labors. We have the satisfaction of observing the daily walk and conversation of those who have grown up under our nurture. In these active and intelligent young Christians we find truly spiritual helpers ; and their uniformly correct deportment strongly contrasts the principles in which they have been educated with those which unhappily prevail around us.”

The Report of the Foreign Committee for 1847 gives the following :—

“Our esteemed Missionaries at this Station have been quietly, but diligently and effectively prosecuting their labors ; and the Committee have the most satisfactory evidence that the main object of the Mission—viz., the spiritual enlightenment and conversion of youth—has been kept constantly in view, and, by the blessing of God, in no small measure attained. The labors and expenditure of this, our oldest Mission, have, beyond doubt, been the source of much blessing to the people whom it was intended to benefit.”

The following record, contained in the Foreign Committee’s Report for 1848, relate to certain unfavorable statements to which their attention had been called :—

“The Committee deem it proper to state, that after an examination into certain allegations touching the conduct of this Mission, which were published in some religious journals a year or two since, they are satisfied that the Mission has been conducted upon principles which they cordially approve ; and that the circumstances which have been represented to the disadvantage of the Missionary were, in reality, such as to meet the entire approbation of the Committee.

"Believing that it is unnecessary to enter into the details of proceedings which are now of remote date, and that the declaration of the Foreign Committee will suffice to remove any doubts which may have rested upon the minds of a few friends of the Mission, they forbear a more particular statement. They are prepared, however, to lay before the Board, should it be thought expedient, the ground upon which they rest their unanimous opinion; and have only to add, that they consider the Mission at Athens as eminently deserving the confidence and support of the Church; and, therefore, commend it earnestly to the prayers and liberality of its members."

The following extracts, from Dr. Hill, appear in the Report of the Foreign Committee for 1850 :—

"A large class of Bible Christians has been formed in these schools, consisting of some thousands, who are now dispersed over every part of Greece; and who can calculate their influence as mothers, for most of those who were our earliest pupils are married and settled in life?"

And, in another place, Dr. Hill says :—

"One great object we always have in view, in our instructions, is to spiritualize, as much as possible, the observances and rites which we have in common with them. The Greeks, like all the Orientals, are much attached to a symbolical religion, and too apt to rest in the form of godliness, without feeling much of the power of it. The season of Easter has afforded us another fit opportunity of improving their minds in the great doctrines of Christ crucified, and of justification by faith, and of enforcing practical duties which are incumbent upon them as members of Christ's Church."

The following is from the Committee's Report for 1851 :—

"It is now twenty years since the establishment of this Mission, which, with God's blessing, has quietly and steadily diffused throughout Greece the inestimable blessing of female Christian education.

"During this period our Missionaries have witnessed many changes, and, at times, have experienced severe trials. But they have lived to see the children of ignorance and poverty—many of whom had been taken from the streets of Athens—become intelligent and Christian wives and mothers; in some instances, allied to families of high influence. They have received from former pupils the most gratifying evidences of attachment; and, what is far more grateful to them, they have seen in many of these pupils the fruits of that faith which works by love and purifies the heart."

The question is sometimes asked, what books have been

circulated by the Missionary? The following extract, published in 1851, has reference to the subject: it is from a letter of Dr. Hill:—

“The following works have been translated and published by me, with funds derived from the American Tract Society:—

“‘Watson’s Reply to Gibbon;’ ‘Watson’s Reply to Payne;’ ‘Lytleton’s Essay on the Conversion of St. Paul;’ ‘A Selection from Melville’s Sermons;’ ‘Precept upon Precept;’ ‘Peep of Day;’ ‘Line upon Line;’ ‘The Young Cottager;’ ‘Christian Infant Library’—six little books, 1000 copies each, the expense of which was defrayed out of funds contributed by the Church of the Epiphany, Philadelphia. Lastly, ‘Aunt Harding’s Keepsake’—a little tract much admired, translated and published by me, at the expense of St. Andrew’s Sunday-school, Philadelphia.”

The following testimony, in regard to the excellence and usefulness of the schools in Athens, is given by the Rev. Mr. Righter, Agent of the American Bible Society in the Crimea and the East, published in the Report of the Foreign Committee in 1856:—

“I was much interested in a visit I made to Mrs. Hill’s Mission-school. She had under her charge between three and four hundred children. They are regularly and thoroughly taught in the Scriptures. Indeed, I was quite surprised at the promptness and entire accuracy of their answers to Bible questions. She desired 400 New Testaments and 100 Bibles for her school. Dr. and Mrs. Hill have been engaged in this Mission for more than twenty years, and have done a noble work in the religious education of the daughters of Greece. They are now reaping the reward of their labors, in seeing their pupils occupying positions of honor and usefulness in all the land.”

Several testimonials, of like character, are given in the same Report; and, at the close of them, Dr. Hill says:—

“I have thought these notices of our schools would be gratifying to the Committee and our friends at home; but this, alone, could scarcely justify me in sending them to you. It is no doubt very gratifying to know that our schools are held in repute by the wise and the learned—by parents and guardians, by Bishops, and men distinguished in the state. Were we not conscious—had we not a well-grounded persuasion that we are hereby securing a firm standing-ground for our real Missionary work—instruction in righteousness, the dissemination of the truth of God’s Word, the implantation of the seeds of piety in the hearts of our pupils, and, through them, the hearts of the parents—we would willingly retire, and leave to others the gratification to be

derived from the applause of men. We trust, and do conscientiously believe we are raising up a seed to serve God among an interesting class of this population, who are to be the future wives and mothers of Greece, just as we have reason to know we have been the means, under God, during the past years of our sojourn here. A whole generation has grown up around us, and under our eye; and many of them—now wives and mothers—have been entirely educated by us. We have their children—hundreds of them—now under our care; and we are able to point out, distinctly, whole families trained up in the paths of religion, of whom we may say, ‘Behold the children whom God has given us.’”

In their last Report, the Committee laid before the Board the testimony of one of their number in regard to the excellence and usefulness of this Mission, and the Board had also the opportunity of listening to the oral statements of another member of its own body to the same effect—both these gentlemen giving the result of their own personal inspection of the work within the previous few months.

The Committee add only the following extract, from a recent letter from Dr. Hill :—

“At the period of the attack of 1842 we had actually under our management, besides the boarding-school, a large Missionary school of 700 pupils, in which the Bible was the *only book of religious instruction*, and we ourselves the only teachers of its doctrines and precepts. The boarding-school was *then* connected with the Mission; it is not so now. At the present moment we have a similar *Missionary school*, composed of the same class of persons; and the same system is pursued as it *was then*, as it was *before*, and as it *has been* ever since.”

(The Committee here remark that the Greek Catechism has not at any time been taught in this school.)

“These are our *only Missionary schools*; this is the Missionary field we cultivate; these are the only portions of our work supported by the appropriation annually allowed us; and, consequently, these are the *only schools* of which we have to give you an account, and for the proper conducting of which you have to hold us responsible. Now, when we say that no other religious books whatever are used in these schools but the Holy Scriptures in the vulgar tongue, and no religious instruction given therein by *any one* but the Missionaries themselves, and the pious native teachers who have been trained by us, we state *nothing but the truth—the simple truth.*”

“There is no question here of Greek priests, or of Greek catechism, or of confessors, or of any of those other matters which have been so strangely distorted, and misunderstood, and misrepresented with regard to the Missionary Boarding-school of 1842, and previous. After the persecution of 1842, in consequence of the failure of Mrs. Hill’s health, we retired from active labor until the close of that year. When we resumed in December, 1842, we began only with our old Missionary schools; and from that time until the end of 1852 (ten years) we had no other schools whatever but these Missionary schools, composed of the poor and middle classes. During the whole ten years’ interval, we had continual appeals and applications from families of the wealthier class to recommence a boarding-school similar to the one we conducted in 1842; and this was not at all on account of the advantages of obtaining a good worldly education, for that could be obtained here at other schools which had sprung up, but, as distinctly avowed by the parents on every application, from a desire to afford their daughters an opportunity of *religious training* such as they could obtain nowhere else but under our direction. This was the origin of the new boarding-school, commenced on the 1st of January, 1853, by Miss Baldwin and her sister, Mrs. Hay, on their own responsibility, and for their own benefit, but under our auspices; and, as regards the moral, religious, and intellectual supervision, under our direction. But it derives no support from the appropriation to the Missionary fund, and is not subject to the control of the Committee at all. Nevertheless, it forms a beautiful appendage to our Missionary work. It operates precisely as did the former Missionary boarding-school of 1842, upon a class of the community that would otherwise be deprived of the religious advantages which the poorer classes enjoy through our means. It strengthens our hands, and gives us a beneficial influence over many in various parts of the East; for the boarders come from distant provinces, not only of Greece, but of Turkey.”

The Foreign Committee, having taken this succinct, but ample review of the history of this their first Mission, for the twenty-seven years past, have felt themselves prompted to the passage of the following resolution, expressive of their present unanimous state of mind upon this whole subject:—

Resolved, That it gives great satisfaction to the Foreign Committee to be able fully to declare their undiminished and abiding confidence in the character and ministry of the Rev. Dr. Hill, and their constant interest and pleasure in the management and results of the Missionary work at Athens.

Western Africa.

STATIONS.

Cape Palmas, Monrovia, Bassa, Sinoe, etc.—Rt. Rev. J. PAYNE, D. D., Missionary Bishop; Rev. C. C. HOFFMAN, Rev. J. RAMBO, Rev. H. H. MESSENGER, Rev. ALEX. CRUMMELL, (col'd,) Rev. A. F. RUSSELL, do.; Rev. HEZ. GREENE, do.; Rev. G. W. GIBSON, do.; Rev. C. F. JONES, Native Deacon; Mr. GEORGE HUBBARD, Dr. S. B. D'LYON, Mrs. PAYNE, Mrs. HOFFMAN, Mrs. RAMBO, Mrs. MESSENGER, Mrs. HUBBARD, Miss MARY BALL, Miss HARRIETTE G. BRITTAN, Miss MARION MELVILLE, Miss HERMINE C. RELF, Miss L. L. K. SPAULDING, Mr. HENRY WILLIAMS, Colonist Teacher; Mr. SAMUEL WILLIAMS, do.; Mr. JAMES W. DORSEN, do.; Mr. A. W. TUBMAN, do.; Mrs. GEORGIANA A. WILLIAMS, do.; Mrs. E. M. THOMSON, do.; Mrs. CAROLINE DECOURSEY, do.; Mr. SAMUEL BOYD, Native Teacher; Mr. G. T. BEDELL, do.; Mr. N. S. HARRIS, do.; Mr. THOMAS C. BROWNELL, do.; Mr. WILLIAM H. KINCKLER, do.; Mr. HECTOR HUMPHRIES, do.; Mrs. EMMA GILLETT, do.; Mrs. HARRIET WEBB, do.; Mrs. ELLEN MAY, do.

THIS great and promising field of Missionary effort urges, with constantly increasing weight and power, its claims upon the Church of Christ. The points already occupied by the Mission of the Board, and especially its oldest Stations, those at Cape Palmas and parts adjacent, have been prospered; and a survey of the work in its present position of growth and strength—with its band of faithful, untiring laborers—small, indeed, but strong in Christ and in the power of His might, with its Churches and other buildings, with its native ministers and teachers as well as foreign and colonist, with its native Christian villages, with its hundreds of Sunday School children, with the surrounding multitude of thousands of heathen there brought within the reach of the life-giving power of Gospel truth—this cannot but rejoice the heart of God's people, and urge them to press on a work so glorious in its results. But when we add to the urgency of the claim so presented, the fact that God has set before the Church an open door into regions beyond the field of present operations, and, by the leadings of His providence, bid us enter in, and has so prepared the mind of the heathen that they are ready to receive the messengers of peace; in this view how imperative the duty laid upon the Church to enlarge and extend her work.

The Committee now proceed to lay before the Board, facts relating to the work in Africa, in its history, for the year now closed.

In their last report, mention was made of the receipt of \$20,000 from the estate of Mrs. Jane Bohlen, of Philadelphia, for the establishment of an Interior Mission in Africa. It was stated that the whole sum, which would be available for this object, from this source, would be a little over \$25,000. The Committee now report the receipt of the balance, \$5,151.14, making the amount in all, \$25,151.14. With the report of last year, the Committee furnished a map of the Upper Cavalla region, with an account of Bishop Payne's tour in that direction, undertaken in the spring of 1857, with a view to the establishment of a new station. Subsequently, viz., in September, 1857, the Bishop made a second visit with more particular reference to the selection of a site for the proposed Bohlen Mission, and the result of his examinations was published in *The Spirit of Missions*. On his second tour he was accompanied by a native Catechist, T. C. Brownell, whom the Bishop stationed at Nitie Lu, about 60 miles from the mouth of the Cavalla River, and Mr. Brownell has continued to labor there with encouraging prospects of success. Recent letters from the Bishop announce his intention to visit Nitie Lu some time during the month of September, just passed, and states, that during this visit he would arrange to have a suitable house built for the temporary residence of the first white Missionary who shall occupy this post.

The precise locality of the Bohlen Station is not yet determined.

With reference to the Cavalla River region, the Bishop says :

"During my late tour I preached over twenty times in eighteen towns, belonging to the Babo, Nyambo, Nyinemo, Hurebo, Tebo, Borabo, Barewurebo, Kabo and Webo tribes. I failed only to preach in two of the tribes bordering on the river, namely, Idawurebo and Gerebo. In all the tribes named, and Grebo, there are *on the river*, from its mouth to the falls, thirty-six towns; while there are belonging to them, and easily accessible, more than *four hundred*. What a Missionary field! Oh! for laborers to enter it!"

The Rev. Mr. Rambo bears testimony to its inviting character as a Missionary field :

"I can confirm all that Bishop Payne has written in regard to the mountain region at the Falls of the Cavalla, and in regard to the condition and number of the natives belonging to the '*twelve tribes*,' which we pass in going the sixty miles to Nitie Lu. I remember to have counted about forty villages on both banks of the river, some containing 500 or 600 inhabitants. The aggregate population of those twelve tribes may be from 70,000 to 80,000. What a large and promising field ! Oh ! for men to enter and occupy it !"

IT IS PROBABLY HEALTHY.

"This is a most important consideration, as the coast proves everywhere to be ruinous to the health of whites. Twenty mountain peaks are visible in several directions from Nitie Lu. They range in height from 800 to 2,000 feet above the level of the sea. Let one of the highest of these be chosen. The dense forest should first be cleared from the summit ; then let a Mission house be built. This might be a small one, till the place is proved to be healthy. Then it can be enlarged, and other buildings can also be erected.

"I am confident that such an elevation must prove much more healthy than the sea-coast, where all our stations are low, and are in the vicinity of marshes, lagoons and rivers."

The appointment of Miss Harriette G. Brittan and Miss Caroline M. Hogan, was announced in the report of last year. These ladies sailed from New York on the 6th of October last, in company with Miss Mary Ball, then returning. They arrived at Cape Palmas on the 9th December. These ladies, with the exception of Miss Ball, have enjoyed good health during most of the time since their arrival.

DEATH OF MRS. PAYNE.

The young Missionaries, above mentioned, were introduced to their new home amid scenes of affliction. Mrs. Payne, the wife of the Bishop, had just entered into rest. Nearly twenty-one years had passed away since she and her husband reached that land—years of patient labor, of many trials, and much joy. Mrs. Payne had long been an invalid, and the accounts received some months previous to her death, had led

the Committee to fear this result. Indeed, for some years past, consumption had been doing its work on her feeble frame. Mrs. Payne pursued her faithful and unremitted labors in great weakness of body. Her utmost strength was taxed from an early hour in the morning, until late at night, in her daily devotion to her work, in its varied employments, and this was continued until her exhausted powers of body entirely gave way. Her heart was wholly in the work which the Master had given her to do; and her last thoughts and prayers were for those for whose spiritual welfare she was earnestly engaged. Speaking of the heathen women, she said: "Tell them I labored for them as long as I could, and have not ceased to pray." She sent special messages to some of whom she had hope, and requested to say to all, that *God had taken away from her the sting of death.*

"So He giveth His beloved sleep."

"Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

A few weeks after the death of Mrs. Payne, the Bishop, finding that the failure of his health demanded a change of scene and rest from toil, embarked for a voyage along the leeward coast. He was absent seven weeks, during which time he visited several Missionary Stations of other societies, and returned to Cape Palmas on the 15th February, much refreshed in mind and body.

MOUNT VAUGHAN BUILDINGS, AND CAVALLA SCHOOL HOUSE.

The same vessel which carried Miss Ball and her fellow-passengers, Miss Brittan and Miss Hogan, carried, also, the new Mount Vaughan buildings to supply the place of those which were burned in December, 1856. These were carefully fitted and prepared in New York, and have now been set up in their place. The High School is again in operation there, under the care and instruction of the Rev. Alexander Crummell, whose renewed connection with the Mission is elsewhere mentioned.

The same vessel took, also, the materials for the new school house at Cavalla, the building of which has been undertaken by the Sunday Schools of Christ Church, Germantown, Pa.

BISHOP PAYNE'S VISITATION OF STATIONS ABOVE CAPE PALMAS.

On the 9th of April, Bishop Payne, accompanied by the Rev. G. W. Gibson, left Cape Palmas for the purpose of visiting the several stations of the Board above that point. He reached Sinoe on the 13th, where he found the Rev. Mr. Green steadily and successfully prosecuting his duties as pastor and teacher. The Bishop examined the school, numbering about twenty-five pupils. A small chapel had been erected, which was, at the time of the Bishop's visit, nearly completed. During his stay, the Bishop preached four times, and made two addresses, and administered confirmation to six persons.

Efforts at this point have been hitherto directed almost entirely to the colonists: it is proposed, however, that Mr. Green shall, so far as practicable, give attention to labors among the heathen.

On the 21st of April, the Bishop reached Bassa Cove. He found the Mission house at this point, in the absence of the Rev. Mr. Rambo, now in this country, in charge of Mr. McMorine and Mr. Tubman, colonist teachers, and assistants of Mr. Rambo in his work. The Bishop states that these young men had conducted themselves with great propriety, and had manifested a most commendable zeal in advancing the interests of the Station and the Church. Acting as lay readers, they had maintained services at Upper and Lower Buchanan, and, through their influence, the interests of the community, in the services of the Church, had increased rather than declined.

The Bishop states that the present aspect of our efforts among the colonists at this place, warrants the erection of a chapel at Upper Buchanan, where the population is concentrating.

The Foreign Committee, approving the suggestion of the

Bishop, have authorized the Rev. Mr. Rambo to make a special appeal for funds for this object.

Efforts in the colonial settlements here, have, however, always been presented by the Bishop with a view to having this made the starting-point and recruiting station for the unevangelized interior, and the Bishop, in his recent letters from this place, urges the vigorous prosecution of this plan. In the whole range of country, from Bassa to Monrovia, on one side, distant seventy miles, and to Sinoe on the other, distant ninety miles, there is but one Missionary post, and that an inconsiderable one, and yet, says the Bishop, the country is all open, all accessible, while the blue, beautiful mountains of D'Ja and Junk, coming almost down to the coast, invite us to ascend their elevated summits, and thence, invigorated by the breath of Heaven, to dispense life to the dead masses of heathenism, around, below, beyond.

With a view to a personal inspection of the country lying back from Bassa Cove, and to the selection of a site as a primary interior station, the Bishop ascended Mechlin River to the distance of forty miles to Kpaure, and, concerning this, says :

“The most interesting object accomplished by my tour was the confirmation of impressions previously expressed as to the importance of this region as a Missionary field.”

The Bishop's narrative of this tour, together with a map of the country, prepared by him, with various particulars, was published in a recent number of *The Spirit of Missions*. He proposes Kpaure as the primary station for this region, and asks for an appropriation to open it this fall.

He gives the following, as an indication, in regard to the climate :

“During my tour up the Mechlin, though I was much exposed, and slept in small, native huts, I felt braced up by the climate, and returned much improved in health. Of course, I should have felt still better, had I reached the mountain.”

He closes the letter with these words :

"I fear I weary you with detail. But who else pleads with American Christians for this large population, which, cut off from Christ, the life of the world, withers, dies, perishes?"

On Sunday, the 25th April, the Bishop preached in the Court House at Upper Buchanan, confirmed six persons, and administered the Lord's Supper. In the afternoon, a Missionary meeting was held, and at night, the Rev. Mr. Gibson preached, and the Bishop followed in an address. The congregations all day were full, and a good spirit manifested.

Number confirmed during the Bishop's visitation of this station, eleven.

Leaving Bassa Cove, the Bishop proceeded to Monrovia, and, under date of May 21st, 1858, communicates the particulars of his visit.

TRINITY CHURCH, MONROVIA.

Trinity Church Parish, Monrovia, had remained vacant since the resignation of the Rev. Mr. Crummell, noticed in the last Annual Report. The Rev. G. W. Gibson has been put in charge of the same, and has already entered upon his duties at this important post.

Circumstances had hindered progress in the erection of Trinity Church building, an enterprize for which, as stated in the report of last year, funds had been provided by the Sunday Schools of St. George's Church, New York. Things were put in order through the agency of the Bishop, and the Building Committee there are now actively engaged in carrying forward the work. Plans have been furnished from this country, and materials for the building, fitted and prepared, so far as may be practicable, will be sent out at the earliest day possible. Matters have been put upon a footing every way favorable, and the Committee confidently hope, that the Mission at that place will be blessed with much success.

CLAY--ASHLAND.

The Bishop visited the Station of the Board at Clay-Ashland, on the St Paul's River, ten miles above Monrovia. The

population of this place the Bishop found to be much increased since his previous visit. On the day after his arrival, he visited the Mission School, under the care of Mrs. De Coursey, and numbering fifty-four scholars. An examination of the same proved highly satisfactory. On the Sunday following, the Bishop preached at Grace Church, of which the Rev. Mr. Russell is the minister, confirmed nine persons, and administered the Lord's Supper. A Missionary meeting was held in the afternoon designed, the Bishop remarks, to stir up all to the duty of preaching the Gospel to the heathen, and at night a third service was held, at which the Bishop preached.

After visiting some of the places in the neighborhood of Clay-Ashland, the Bishop, accompanied by the Rev. Mr. Russell, went up to Careysburg, and, in his account of this visit, gives particulars with reference to this place.

He says:—

“The settlement at Careysburg was made with the view to test the comparative healthiness of mountain and seaboard residence. But the distance from the sea-shore—not above 26 miles—was scarcely sufficient for a fair experiment; even, however, with this disadvantage, it has proved comparatively salubrious.

“The emigrants escaped fever for several months, after which, *though all had it*, it was in a mitigated form. The general health of the place, too, is excellent, while some old residents in the country, on removing hither, have been actually corpulent. My own health was materially improved by my excursion, though so short, and I would gladly have lingered for greater benefit, could I have done so.

“There can be no question, therefore, that our Mission stations about the Falls of the Cavalla, so much more elevated, and farther from the coast than Careysburg, will prove more healthy than any point on the sea-shore.”

The Bishop's chief object in visiting Careysburg, is thus stated by him:—

“The chief object of my visit to Careysburg, and of my inquiries in the neighborhood, was to ascertain the condition and population of the native tribes lying along the St. Paul's River, and between it and Bassa Cove. And here, as at the latter place, I found a field, large and ripe, for the harvest, with none to enter it, or rather none in it. Between a line from Millsburg *via* Careysburg, to the sea-shore and the Bassa tribe, are the *Kwias* (Qweahs), who have some thirty villages, with a population of at least 1200. North and east of the

Kwias, extending 200 miles or more along the southern side of the St. Paul's, are the *Pessas* (Pele-wun), with a probable population of (100,000) *one hundred thousand*. On the northern side of the St. Paul's, stretching from Millsburg to the distance of 150 miles, with a population of at least (25,000) *twenty-five thousand*, are the *Golahs* (Golahwun). All through this region the country is mountainous and healthy, and its people everywhere accessible to Missionary efforts. But, as before stated, *the field is entirely unoccupied.*"

The Bishop adds: "Why should we not have a Mission here? Ought we not to meet our responsibilities? *must* we not have a Mission here?"

The Bishop returned to Cavalla on the 3d of June, in the U. S. Ship Marion, having everywhere received attention and kindness from the people, as well as from Capt. Brent and the other officers of the Marion, to whom he expresses his great obligations.

The Mission has been subjected to great trial, in the necessity imposed upon the Bishop to exercise the extreme discipline of the Church in the case of one of the native deacons—J. Musu Minor.

Appointments.

The following appointments to Africa have been made during the last year:—

Dr. S. B. D'Lyon as Medical Missionary. *Dr. D'Lyon* sailed from Baltimore on the 1st of May, and arrived at Cape Palmas on the 9th of July.

The *Rev. H. H. Messenger*, of the Diocese of Ohio. *Mr. Geo. Hubbard*, a candidate for orders in the same Diocese. These gentlemen are now completing their arrangements, with a view to embarking for Africa on the 1st of November.

The *Rev. Alex. Crummell* has again become connected with the Mission, and has been placed by the Bishop in charge of the High School at Mount Vaughan, as before stated.

In addition to the foregoing, the Committee report the ap-

pointment of the following ladies as Missionary teachers to Africa:—

Miss Marion Melville, of Washington City, D. C.; *Miss L. L. K. Spaulding*, of Lawrence, Mass.; *Miss H. C. Relf*, of Lexington, Mo.

The Committee are very sorry to be obliged to add, that the present condition of their funds will not allow them to send these persons to their chosen field of labor. The Committee feel that this is a condition of things which should not be allowed to continue. That no person should ever be kept back for want of means, where means are so abundant; nor from a field which so earnestly utters its longing cry for additional laborers.

Statistics.

The following statistics are given by Bishop Payne, 1st January, 1858:—

MONROVIA.

Trinity Church.—Communicants, about 25; Sunday School Scholars, 60; Average Attendance on Religious Services, 50; Day School Scholars, 50.

CLAY-ASHLAND.

Grace Church.—Communicants, about 20. Day Scholars, 40 Native; Boarding Scholars, 10—total, 50. Sunday School Scholars, about 30; Average Attendance on Public Worship, 50.

BASSA COVE.

Communicants, about 20; Day Scholars, 18; Sunday School Scholars, 30; Attendants on Public Worship, 50.

SINOE.

Communicants, 12; Day Scholars, 30; Sunday School Scholars, 40; Boarding Scholars, 3; Attendants on Public Worship, 50.

ROCKTOWN.

Boarding Scholars, (Native) 12; Day Scholars, 30; Sunday Scholars, 30; Average Attendance on Public Worship, 100.

CAPE PALMAS.

St. Mark's Church.—Baptisms: Colonist, adult, 1; Infants, 14; Native, Adult, 11; Infants, 5—total, 31. Confirmations: Colonist, 52; Native, 20—total 72. Communicants: Colonist, 89; Native, 38—total, 127.

Marriages: Colonist, 7; Native, 2—total, 9. Deaths: Colonist, Adult, 7; Infants, 2—total, 9. Sunday School Scholars, including Mt. Vaughan, 300.

Female Orphan Asylum.—Boarding Scholars, 26; a number admitted as Day Scholars.

Mt. Vaughan High School.—Boarding Scholars, Boys, 16; Female Day School, 30.

HOFFMAN STATION (Native).

St. James's Church.—Under the care of Rev. C. C. Hoffman; N. S. Harris, Assistant. Surrounded by a native population of 1500—here is a native Christian village. Boarding Scholars, 20, several of whom are useful teachers of evening schools in native villages.

SPRING HILL STATION, (*Half Grahway.*)

Under the care of two Native Assistants. Boarding Scholars, 6.

CAVALLA STATION.

Bishop, 2 Foreign Female Teachers, 1 Colonist Teacher, 2 Male and 1 Female Native Teacher. Boys' Boarding School, 20 pupils; Girls' Boarding School, 35 pupils. Average Attendance on Sunday Services: Church of the Epiphany, 200; On Wednesday evening, about 100. Baptisms: Native, Adult, 6; Infant, 1; Colonist, Infant, 1—total, 8. Confirmations, 21. Communicants: Foreign, 2; Native, 96; Colonist, 4—total, 102. Marriages: Native, 2. Deaths: Foreign, 2; Native, 1—total, 3. Missionary Contributions, \$60; Alms, \$40—total, \$100.

ROCKBOOKAH.

J. W. Dorsen, Native Catechist—instructing Adults and Children in seven Native villages.

GENERAL SUMMARY.

Missionaries, Foreign (including Bishop), 2, ...	} Total	8
Colonist, 4; Native, 2, ...		
Candidates for Orders: Foreign, 1; Colonist, 2; Native, 2—total....		5
Teachers: Foreign, 4; Colonist, 12; Native, 12—total.....		28
Confirmations: Colonist, 52; Native, 41—total.....		93
Communicants: Colonist, 152; Native, 134—total..		286
Schools: Boarding, Colonist, 2; Native, 8.....	} Total	22
“ Day “ “ 7; “ 5.....		

Scholars : Boarding, 45 ; Native, 117—total.....	162
“ Day, Colonist, 198 ; Native, 105—total	303
“ Sunday, “ 481 ; “ 267—total	748
Average regular attendance on Religious Worship—Colonist, 505 ; Native, 1296—total	1801
Occasional Attendance.....	25000
Missionary Contributions, about \$120 ; Alms, \$80—total	\$200

To the foregoing summary, the Bishop adds the following remarks :—

“ The above report shows a gratifying increase in the number of communicants, colonist and native, and of those brought under the influence of the Mission. *The work grows ; the fields on all sides are white to the harvest*, but ‘THE LABORERS ARE FEW.’ Will not the Board unite with anxious hearts here in praying ‘the Lord of the harvest to send forth more laborers into His harvest ?’ ”

To the above summary, we may now add the names of Missionaries whose appointments have already been announced. The *Rev. Mr. Messenger* and *Mr. Hubbard*, and the names of *Miss Melville*, *Miss Spaulding*, and *Miss Relf*, whose departure for their field is delayed because there is no money in the treasury.

To the same summary we may also add the following, gleaned from recent letters :—

Baptisms at Cavalla.—3 Native Adults.

Baptisms at Cape Palmas.—16 Native Adults. Class of about 5 colonists and 20 natives waiting confirmation, and much religious interest pervading the community. Add also

Recent Confirmations.—At Sinoe, 6 ; at Bassa Cove, 11 ; at Clay-Ashland, 9.

China.

Shanghai.—Rt. Rev. W. J. BOONE, D. D., Missionary Bishop; Rev. E. W. SYLE, Rev. ROBERT NELSON, Rev. CLEVELAND KEITH, Rev. J. LIGGINS, Rev. C. M. WILLIAMS; Rev. WONG KONG-CHAI, Rev. TONG CHU-KIUNG, Native Deacons; Miss EMMA G. JONES, Miss LYDIA M. FAY, Miss CATHERINE E. JONES, Miss J. R. CONOVER.

IN these times of rapid changes and wonderful developments in every thing pertaining to the social condition of the various branches of the family of man, the speed at which we are hurried forward from point to point, with the recurrence of new causes of excitement and wonder, leaves us too little impressed by any one signal instance of the working of God's mighty power and infinite wisdom. Distance is no longer measured by miles, but by hours and minutes. Enlarged domain is given to nations most enlightened—and, when the people of those nations enter upon the possession, the land produces a harvest of gold for the use of man in the increased commerce of the world. The ships have become swift as the eagle, and the depths of the sea are an highway for instant communication of continent with continent; the walls of separation, which have shut out vast portions of the world from intercourse with others, are broken down, and the nations of the earth are brought together in freer and more intimate relations.

Coupled with these thoughts, comes the consideration that the *field of the Missionary enterprise* is the WORLD, that all its kingdoms are to become the kingdoms of the Lord Jesus Christ; so that big with interest to every truly Christian heart must be the excellent working of that hand which brings to pass all these wonders which our eyes see and our ears hear. What Christian heart, then, felt not its life-blood quickened, when, through the great deep there came, as the first public message to this land, the wonderful tidings, that *China was opened*. Opened, said the merchant as he revolved the tidings in his mind, opened to the commerce of the world—but opened, said the Christian, to the entering in of the Gospel of the Son of God.

China is opened—that ancient nation whose history goes back for thousands of years ; that nation which has scorned the pretensions of other nations to an equality with herself ; that nation whose gross and fatal systems of idolatry and superstition are hoary with age ; that nation, counting her people by hundreds of millions, has felt the hand of God knocking at her gates of adamant, and those gates have rolled back upon their hinges crusted with the rust of centuries. Even so has it seemed good to Him whose ways are past finding out.

They who had longed earnestly for the advancement of Christ's Kingdom, have believed that the day would come when China would be fully opened ; but the suddenness and entireness with which, at last, this has been done, after a struggle so little protracted, and with so little loss of life in this conflict of the nations—this was beyond expectation.

The Church to-day looks from the position to which the providence of God invites her, over that great land teeming with its millions of poor, perishing sinners ; and as she looks, the voice of the Master sounds in her ears, "Preach the Gospel to every creature." Darkness covers the land, and gross darkness the people : here and there the true light shines, but it is as the light of a taper amid the midnight gloom of darkness which may be felt.

What, then, remains but for the Church to awake to a sense of her responsibilities, and cry mightily to God for help ? If He speak the word, great shall be the company of the preachers ; if He send out His light and His truth, the land shall yield her increase, and a great harvest be gathered in.

The Committee cannot believe that the empire of China is thus brought into the family of nations, and thrown open to the social and commercial intercourse of the world, for a purpose less glorious than that of having a way opened for the entrance in of Gospel truth, that it may do its appointed work. Fiercer than the battle-strife shall be its conflict with the powers of darkness in a land where Satan has long reigned in undisturbed possession, and led its people captive at his will. Yet, be it remembered, the Gospel is mighty through

God, to the pulling down of the strongholds of sin, Satan, and death. Jesus is a mighty conqueror—pray God His chariot wheels may now move forward over that land—gathering in His train a great company, as trophies of Divine grace.

The work of the Board in China has been pursued in faith and patience through a course of years. The Missionary establishment at Shanghai has combined with the public preaching of the Gospel, the inculcation of Gospel truth in Christian schools. Both these plans of operation have been blessed in the conversion of some, and two of the number, so brought in, are now ministers of the Word, while others are pursuing their studies with a view to becoming such. The fact is proved, beyond dispute, that the Gospel has power to bring the Chinese heart into subjection to the will of God, and to lead it to humble discipleship in the school of Christ. The measure of success has been very encouraging in this respect, and in other particulars. In the present aspect of affairs in China, it must be a matter of rejoicing with the Board, that they have begun a work for Christ there, and have persevered therein, abiding, patiently, God's good pleasure. These labors of love, be they those of personal consecration, or of gifts and prayers, shall in nowise lose their reward; they have accomplished much, though we may not, and indeed cannot, discover the full results.

Now a great change has been wrought in the condition of that people, and may we not hope that the set time is near when China shall be regenerated, and multitudes be added to the Church of Christ? We venture no assertion that this is so. We know that "God's ways are not our ways, nor His thoughts our thoughts." Still, leaving this to His wisdom, which cannot err, to His people is given the privilege of praying and laboring for the coming of His kingdom.

In presenting to the Board an account of this Mission for the past year, the Committee have few changes of interest to note on its general condition. Shanghai has been undisturbed alike by the internal commotions which have prevailed in some other portions of the country, and the war carried on

with European powers. The regular routine of Missionary duty in the schools and churches has gone on as usual. Cases of sickness have occurred in the Mission family, which have rendered necessary a temporary respite from labors on the part of some. The Rev. Mr. Syle was for a time disabled by a serious affection of the throat, and took advantage of the sailing of one of the United States' ships to the north of China, to seek by a voyage for restoration to health.

Recent letters make mention of his safe return, and of his having derived benefit from the trip.

LABORS IN THE INTERIOR.

The Rev. Mr. Liggins and the Rev. Mr. Williams, having a desire to preach the Gospel where it had not been heard, set out, many months ago, on a journey into the interior. They went from place to place, distributing tracts and books, and delivering their message; they were kindly treated, and their tracts and books were readily received.

It was a part of their plan to examine the position and condition of the cities visited, and to make choice of one which should seem to offer the best facilities for their purpose, and to make this a Missionary Station. After spending some weeks in this way, they selected the city of Dzang Zok, containing a population of more than 100,000, and distant from Shanghai ninety miles. Here they hired rooms, first in a temple, from which they were soon obliged to remove, and afterward in a private house. Through the streets of this city, these young men have gone, distributing books and tracts—gathering congregations, and proclaiming the Word of Life.

The following letter furnishes pleasing evidence of progress in the work:—

LETTER FROM REV. J. LIGGINS.

DZANG ZOK, *April 27, 1858.*

REV. AND DEAR SIR:

About a month since we succeeded in getting seven rooms in a large house outside the west gate of this city.

The house is situated in the quietest and most respectable of the

suburbs, and in a position which we at first believed, and still do believe, to be the best at which to take up our abode.

The large "Guest Hall," which is capable of seating 150 or 200 persons, we have converted into a chapel, and find it to be admirably adapted to the purpose. It is opened on Sunday and Wednesday mornings, with an average attendance, thus far, of about 150 persons. On other days we preach in the city, or in some of the adjacent villages. We have continual applications for books from some of the most respectable and intelligent persons in the city, and have devoted an hour daily to attending to these applications, and conversing with these persons.

We have now been at this city nearly three months; and our first impressions that, of all the cities visited by us, it was the most favorable at which to commence a new Mission, have been day by day confirmed; and we rejoice more and more that we have succeeded in getting a place of abode, and in so good a locality.

But this rejoicing is much tempered by the consideration of the uncertainty of our being allowed to stay here. In the present unsettled state of affairs in this country, there are so many things, any one of which may suffice to induce those who have hitherto lent us their countenance to deny it us; and then nothing remains for us but to return to *Shanghai*. We will, however, continue to hope and pray that God, in His gracious providence, will so order events that we may be permitted to remain, and that He will, through us, gather some of this people into the fold of the Redeemer.

Believe me to be,

With much esteem,

Very truly, yours.

At the latest date, Mr. Liggins and Mr. Williams were engaged in this work, and though there had been a show of opposition on the part of some, the prospects were, that they would be allowed to remain, and to continue their labors at Dzang Zok.

In this connection the Committee take occasion to remark, that when these young Missionaries went forth from Shanghai to the interior, they went prepared to preach in the *Chinese language* to the people—although at that time eighteen months had scarcely elapsed since they landed in China—and this fact affords striking proof of the importance of one portion of that preliminary work which this Mission has had its full share in accomplishing, viz., the bringing into existence of facilities for learning the Chinese language in a comparatively short time.

EXCHANGE.

The condition of exchange in China has been somewhat more favorable within the last few months. It is hoped that when commercial matters become settled upon the basis of the new treaty, there will be a decided improvement in this respect, resulting in a large saving of Missionary funds.

BISHOP BOONE.

Bishop Boone, whose return to the United States was mentioned in the last report, is still in this country. The Bishop's health is somewhat improved, and he is earnestly looking forward to the time when he may be permitted to go back to the work to which his life is devoted.

MR. AND MRS. KEITH,

Whose arrival in this country, in May, 1857, was announced in report of last year, have derived benefit to their health, and hope to return to China in the course of a few months.

MISS EMMA G. JONES,

After spending somewhat more than eighteen months in this country for the recovery of her health, embarked for China on the 18th of March last, and, after a pleasant passage of 88 days, reached Hong Kong. After some detention Miss Jones embarked on board a steamer, and in four days reached Shanghai.

MISS ELLEN A. BOWERS

Was, in March last, appointed a Missionary teacher to China; in consequence, however, of failing health, she has been obliged to resign her appointment.

STATISTICS.

1 Bishop; 5 Presbyters; 2 Native Deacons; 1 Candidate for Orders, (native). Baptisms: Adults, 13; Infants, 2—total, 15; whole number of Baptisms, 70. Communicants, 35; Died, 1. Marriages, 3; Funerals, 3; Candidates for Baptism, 20; Day Schools, 8—5 Male and 3 Female; Pupils about 160; Boarding Schools, 2—1 Male, 1 Female; Pupils, 80—total number of Pupils, 240.

South America.

To the establishment of Missions in some portion of South America the Committee still look with unabated interest. They are encouraged to hope that a period not later than the fall of 1859 will witness the departure of some to this field.

They record with thankfulness the fact that the sum of \$5,652, not included in their general receipts, has been paid into their treasury, the income of which is to be applied to Bible distribution in South America.

This gift is derived from the estate of the late Mrs. Jane Bohlen of Philadelphia, the lady who, through her children, Mr. John Bohlen and Miss Catharine M. Bohlen, has largely provided for an interior African Station, the particulars concerning which were mentioned in report of last year. The same kind hands have paid in the above-named sum for the object stated.

Japan.

Still another great opening for Missionary enterprize is presented in the Empire of Japan. The Foreign Committee have been urged to establish a Mission there, and a few hundred dollars have been paid into their treasury for this object. The Committee would most gladly yield to this request, if the men and the means necessary were placed at their disposal.

Conclusion.

The Foreign Committee close their report with an expression of earnest hope, that they have herein presented such ample ground of encouragement in relation to every portion of the field now occupied by the Missions of the Board, and so brought to view the enlarged opportunities which a good Providence opens before the Church, that the hearts of God's people may find abundant occasion for gratitude and thankfulness.

These emotions will be chastened, however, by the reflec-

tion that small, indeed, compared with what it should have been, is the measure of zeal and earnestness which the Church brings to bear upon the work of extending Christ's name and saving health throughout the world.

It cannot be doubted that every consideration prompts to the most vigorous and energetic endeavor to press on the Missionary work of the Church in every department; and while it is deeply to be regretted, that so few engage in this cause with sufficient heartiness and zeal, it is still more to be deplored that there are yet hundreds of parishes which contribute nothing to Foreign Missions. May God hasten the day when there shall be a clearer discernment of duty and privilege pertaining to this work.

By order and in behalf of the Foreign Committee.

S. D. DENISON,

Secretary and General Agent.

October 1st, 1858.

Report of the Auditing Committee.

THE undersigned, duly appointed a Committee to Audit the Treasurer's accounts, respectfully report :

That they have carefully examined the accounts of the Treasurer, have compared their several items with their respective vouchers, and have found the same correct. By these accounts, there appears to have been, on the 5th day of October, 1858, to the credit of the Domestic Committee, a balance of \$1,395.57 ; which balance, by the Bank-Book of the Committee, appears to the credit of the Committee, as of that date, in its account with the Bank of North America.

The Auditing Committee have the great satisfaction of being enabled further to state :

That, since the date of their last special report, the \$9,000 of Kentucky State Bonds, belonging to the Lorillard Special Trust Fund, and which had been pledged by Mr. Stanford, the late Treasurer, as collateral security for the payment of his individual debt, have, by means voluntarily furnished by Mr. Stanford, been released from their pledge, and restored to the Domestic Committee, and to the Special Fund, to which they belonged. So that this Fund now exists in the hands of the Domestic Committee, not only in its integrity, both of principal and interest, but in its original form.

Mr. Stanford has also voluntarily paid, to the Domestic Committee, the balance, with interest, of his account as Treasurer with the Committee.

The Domestic Committee have also received in full the balance of moneys deposited in Bank by Mr. Stanford, for account of the Committee.

So that the entire pecuniary obligations of Mr. Stanford to the Domestic Committee, have been, by him, voluntarily and fully discharged, without any compromise or diminution whatever, or any loss to the Committee, or to any of its funds, either general or special.

All of which is respectfully submitted.

L. BRADISH,
GEO. N. TITUS,
CYRUS CURTISS.

Auditing Committee.

Rooms of the Domestic Committee, *October 9, 1858.*

[D.]
Dr. THE FOREIGN COMMITTEE OF BOARD OF MISSIONS, in account with JAS. S. ASPINWALL, Treasurer. Cr.

1858. Oct. 1.	To Balance of account to 1st October, 1857..... Cash paid out since 1st October, 1857, to this date on account of	\$2,829 24	1858. Oct. 1.	By Cash received from 1st Oct., 1857, to 1st Oct., 1858, on account:—	
	Mission to Greece.....	3,362 05		" Mission to Greece.....	\$538 53
	China.....	22,787 28		" China.....	5,292 61
	" Africa.....	28,843 19		" Africa.....	19,375 53
	South America.....	1 50		Specific objects.....	7,368 82
	For Specific objects.....	6,294 02		General fund.....	35,239 '19
	Publication account.....	61,288 04			
	Gen. Exp's.—Salaries of Sec'y and General Agent and Clerks.....	2,601 75			
	Rent.....	3,355 00			
	Interest on Loans, discounts on uncurrent money, bad bills, &c.....	431 00		By Balance of account.....	3,835 98
	Travelling expenses of Officers.....	732 67			
	Sundry office expenses, U. States and Foreign postage, stationery, freight, cartage, insurance, &c.....	105 81			
		307 15			
		4,931 63			
1858. Oct. 1.	Amount brought down, and due this day.....	<u>\$71,650 66</u> 3,835 98			<u>\$71,650 66</u>

New York, Oct. 1, 1858.

JAMES S. ASPINWALL,
Treasurer Foreign Committee.

The undersigned Auditing Committee have examined the account of the Treasurer of the Foreign Committee, and believe the same to be correct as expressed in the above statement.

LEWIS CURTISS,
STEWART BROWN. } Auditing Committee.

In addition to the above, the following sums have been paid in to the Treasury from the estate of the late Mrs. Jane Bohlen of Philadelphia;
 Say for Bohlen Mission, West Africa..... \$5,151 14
 " Bible Distribution in South America..... 5,652 00

JAMES S. ASPINWALL,
Treasurer Foreign Committee.
\$10,803 14

[E.]

REPORT OF THE RT. REV. JACKSON KEMPER, D.D.,
MISSIONARY BISHOP FOR THE NORTHWEST.*To the Board of Missions :*

DEAR BRETHREN :—As intimated in the statement I submitted to the last General Convention, and in fulfilment of a promise I had made, I hastened to Minnesota immediately after the great council of the Church had adjourned, and remained there from 9th November, 1856, to the close of the year, returning home in sleighs, and occasionally on the frozen waters of the Mississippi. During 1857, I was twice in the territory, and have likewise been as many times there this year. Every thing is now ready, I trust, for a vigorous and growing Diocese; and it is in contemplation, at a Convention that is to assemble next summer, to elect a Bishop. He will have an arduous yet a delightful field of labor, and, if he is faithful, will, I verily believe, behold the work of the Lord prospering in his hands.

At the last General Convention, there were 12 clergymen belonging to Minnesota. Since then, there have been added the Rev. Edward P. Gray, from Connecticut, the Rev. Charles Woodward from New Jersey, the Rev. Ezra Jones from Connecticut, the Rev. Andrew Bell Patterson, D. D., from New Jersey, the Rev. John Williamson from Indiana, the Rev. Dudley Chase from Illinois, the Rev. Albert Wood from Western New York, the Rev. D. P. Sanford from New York, and the Rev. Benjamin Evans from New York.

The Rev. J. W. McIlvaine has been transferred to New York, and the Rev. Albert Wood to the same Diocese. Both these brethren, during the short period they remained with us, officiated as assistants to the Rev. Dr. Van Ingen, in the city of St. Paul.

The Rev. J. Lloyd Breck has made known to the Church the manner in which he was driven from Kesahgah, the new station he had established among the Chippewas at such lake. He has now apparently withdrawn his personal efforts from among the Indians, and is laboring with his usual activity and zeal at Faribault, in conjunction with the Rev. D. P. Sanford. These two clergymen, and uniting

with them a candidate for holy orders, are acting as itinerants, and officiate at all the villages within 25 miles of their home, which is a flourishing place in the midst of a fertile country. They are likewise conducting a school, which they wish to be considered the foundation of a future theological seminary.

The Rev. J. S. Chamberlaine has his residence in a district of country called Chanhassan, near Lake Minnesota, and has, for some time past, devoted himself to the building of churches, all of them tasteful, although some are very small. Of these, I have lately consecrated 6, viz., Grace Church at Sauk Rapids, St. John's Church at St. Cloud, St. John's Church at Chanhassan, Grace Church at Orono, St. John's at Minnetouka Mills, and St. Mark's at Manomia. Some of these may be considered destitute, as yet, of members; but there they stand ready for worshippers, who will find prepared for them that which a new and feeble congregation generally consider the most difficult object to accomplish. Mr. Chamberlaine has several other churches in contemplation.

The Rev. Dudley Chase, the eldest son of the late Bishop Chase, has become the Missionary at Sauk Rapids and St. Cloud.

The Rev. Benjamin Evans sought for health in Minnesota, and, through the blessing of God, has found it. His station is Winona, a beautiful village on the banks of the Mississippi, with that zeal which caused him to be so much esteemed in the city of New York, he has promised occasionally to visit some places on the river, as well as in the interior.

With the abandonment of Fort Snelling, the office of port chaplain has ceased, but the devotion to the cause of the great Captain of our salvation, on the part of the Rev. E. G. Gear, is as bright as ever. He was most truly the pioneer of the Church in Minnesota, and, at an early day, bestowed his time, talents, and means towards founding our beloved Zion in the present city of St. Paul. He now officiates every Sunday in the neighborhood of the old fort, and will soon, I trust, become one of your Missionaries. His intercourse with the Bishop and clergy of Rupert's Land, is frequent and endearing, and they confide in him with great respect as a brother beloved.

The Rev. Edward P. Gray has been settled for a year at Shakapee. At my last visitation, he presented 11 candidates for confirmation.

The Rev. Ezra Jones has stood almost alone at St. Peter, which is situated on the banks of the Minnesota. There he began the Church with scarcely any one to uphold his hands, or cheer him

amidst his early toils. He and his family endured hardships, if not suffering, especially during winter before last, but he has never faltered or been discouraged. And now a neat but plain Church has been erected to the honor of Almighty God, and which is filled, on Sundays, by a devout congregation, who heartily unite in singing as well as in the responses. Mr. Jones visits several places in his neighborhood.

The Rev. B. S. Judd has supported his family as an architect, and on Sundays has officiated under the direction of the Rev. Mr. Chamberlaine. He contemplates spending this winter at the south.

The labors of the Rev. D. B. Knickerbacker have been truly blest. The Church of Gethsemane, at Minneapolis, is well filled, and at an early day the congregation became self-supporting.

Fort Ripley and Fort Ridgely are still occupied by the soldiers of the United States. The Rev. Solon W. Manney, and the Rev. J. Sweet, are in the performance of their duties as chaplains.

A beautiful Church, to be called St. Paul, has been erected in the city of St. Paul, under the able ministrations of the Rev. Dr. Patterson. The building is not yet finished, but it has been occupied for public worship since last Christmas, and is well filled.

The Rev. E. S. Peake continues in the faithful discharge of his duties as Missionary to the Chippewas. I have considered his position in some respects as a perilous one, in consequence of the feuds which constantly exist between the Sioux and the nation to whose spiritual benefit he is devoting his best energies, the murders which have been committed in his vicinity, the introduction of whiskey throughout the whole country, and the inability or unwillingness of the agents of the general government to protect the aborigines from the maddening effects of fire-water. But Mr. Peake, with the ladies of his family, undauntedly perseveres. God grant that he may win many souls to Christ.

The Rev. J. A. Russell continues to officiate at Stillwater, to a small but gradually increasing congregation.

The Rev. Dr. Van Ingen has a large and flourishing congregation in the city of St. Paul. The parish of Christ Church was the first organized in the territory.

With patience and perseverance, and his accustomed faithfulness, the Rev. T. Wilcoxson has succeeded in having a good-sized church erected at Hastings. The congregation is fluctuating, as are most of them in the far West. At times it is quite large. Mr. Wilcoxson

gives frequent services to neighboring places. Under his ministry, I have consecrated the Church at Hastings, and confirmed 17 persons.

The Rev. John Williamson is indefatigable in his efforts, having frequently officiated four times on a Sunday. His chief stations are Douglas and Bass-Wood Grove.

The learned and amiable Missionary at St. Anthony, the Rev. Charles Woodward, like most of the Missionaries in the West, has felt most severely the sad crisis in money affairs. I have found his church quite full, while his candidates for confirmation were not a few; but I learn—for I never knew him to complain—that his congregation do not fulfil their promises, and, consequently, he has been obliged to open a school for the support of his family. In this position, however, although his time for parochial work will be greatly limited, he will do much good.

During the last two years, I have confirmed 144 persons, viz., at Christ Church, St. Paul, 20; at St. Paul, St. Paul, 9; at St. Anthony, 17; at Stillwater, 1; at St. Columba, Chippewa Mission, 10; at Minneapolis, 33; at Hastings, 17; at St. Peter, 10; at Faribault, 2; at Winona, 3; at St. Cloud, 2; at Bass-Wood Grove, 2; at Orono, 2, and at Douglas, 2.

I have baptized 9 infants—2 at Lake City, 2 at Hastings—at the request of the rector—and 1 at each of the following places: Sauk Rapids, Belle Plaine, Crow-Wing, Rochester, and St. Peter. At the last-named place, the child was the infant son of the Missionary.

In addition to the places thus far named, I have preached at St. Alban's, Chanhassan, Wabashaw, Somerset, Bancroft, Medford, Northfield, Lewiston, Red-Wing, Chatfield, and Hamilton.

Besides the 6 Churches mentioned above, I consecrated the Church of Gethsemane on the 16th December, 1856, and St. Luke's Church, Hastings, the 8th October, 1857.

There are 3 candidates for the ministry—a Chippewa by the name of John Johnson, George M. Barnhart, and M. L. Olds, Esq.

On Sunday, 12th July, 1857, in the midst of a large congregation, and aided by several clerical brethren, some of whom came from far, I admitted the deacon, the Rev. David Buel Knickerbacker, to priest's orders, in his own Church at Minneapolis.

And two days after, on 14th July, I laid the corner-stone of St. Paul's Church, in the city of St. Paul.

I am confident that the Domestic Committee have made as large

an appropriation for Minnesota as their limited means, and the increasing demands upon them, would permit. But it is not equal to our wants. There are several interesting and important stations which crave immediate attention. Belle Plaine, on the Minnesota, with its neighboring villages, is one; Chatfield, with Rochester and Hamilton, is another; while Wabashaw, with adjoining places on the Mississippi, is a third. For Chatfield, I could have secured an able minister, had I Missionary aid to offer him. The Churchmen at Red Wing, I trust, have determined to begin without it. There I found some zealous Episcopalians, who, I learn, have secured the services of a young clergyman of promise. As he has not been transferred to my jurisdiction, I can make no report of his labors or prospects.

The clergy, with lay-delegates, have met twice in Convention, and have adopted a Constitution and Canons, which, they hope, will be acceptable to the next General Convention. To that body the Diocese of Minnesota will apply for admission into union, and present a Bishop elect for consecration.

The circumstances connected with Kansas, as far as the Church is concerned, are known to some extent. I wish not now to dwell upon them. I started for that Territory, the 16th April, last year, and landed, on the 23d of the same month, at Leavenworth, where I found the Rev. H. Stone, in the faithful performance of his sacred duties. The Rev. David Clarkson, the estimable chaplain of Fort Riley, had kindly come to meet me, and travel with me. Before we commenced our journey, I ascended the Missouri to Atchison, and spent a Sunday there, officiating twice in a small and uncomfortable school-house. The Rev. L. R. Staudenmayer, who was transferred to my jurisdiction from Alabama, has since settled there, and organized a parish. I had contemplated visiting most of the villages I had heard of, and, with that view, Mr. Clarkson and myself intended to hire a conveyance. The high price asked did not alarm us, but when we were assured that, in all probability, we could not find food for the horse, and that, owing to the late spring and chilly winds that yet prevailed, the grass had not grown on the prairies, we were compelled, however reluctantly, to abandon our plan, and content ourselves with travelling as circumstances permitted, by public conveyances. In this way I visited Lawrence, Leocompton, Tecumseh, Topeka, Manhattanville, and Indianola, and from them and from other places, there were promises made of lots for the Church. Sunday, the 3d of May, I spent at Fort Riley, where I found some of the officers and their families

attached to the Church; we had quite a delightful service. On my return from the interior, I passed a day or two at Fort Leavenworth, where I was hospitably entertained by Dr. Cuyler. Here I renewed my acquaintance with several officers, and learned that some of those who, as infants, I had dedicated to the Lord in baptism, at this very place, 20 years before, were now settled in life, and one of them, at least, in the full enjoyment of all the privileges of the Church. On Sunday, the 10th of May, I preached in Leavenworth City, to a large congregation assembled in the Court House, and in the afternoon the Rev. Mr. Stone and myself officiated at the Fort. On the following morning I laid the corner-stone of a Church which our members and friends were most anxious to erect at Leavenworth.

The Rev. O. Perinchief, who was admitted by me to priest's orders in Wisconsin 5th July, 1857, went without delay to Quindaro, and labored faithfully to establish the Church in that place. But the hardships to which he was exposed were more than his delicate constitution could bear, and he reluctantly retired from his first field of labor, and has been transferred to the Diocese of New York. The Rev. Wm. J. Ellis was transferred to me in February, 1857, from Alabama, and settled soon after in the vicinity of Tecumseh, where he still remains. The Rev. Rodney S. Nash was transferred to me from Illinois, and is officiating, I learn, with success at Wyandotte. There are several other clergymen, I believe, in the Territory, all of whom I intend, with Divine permission, to visit in the course of a few weeks.

Although the noble and self-sacrificing efforts which have been put forth in Minnesota for the spiritual benefit of the Indians, may, for reasons to which I have slightly alluded, be unavailing, yet I beg the Church to recollect that a large portion of the Oneidas of Wisconsin, yet viewed by our government as a nation, are attached to the doctrines and worship of the Church, and still desire, as they have long received, our nursing care. In faith, obedience and civilization, they equal, in my opinion, several bodies of professing Christians in Great Britain, and many on the continent. And as very few rural parishes in those countries, even at this day, are self-supporting, I urge it upon the Church as a sacred and gratifying duty to continue to sustain, and to make provision permanently to sustain, her Mission among that interesting people, of whom, about 700, including men, women and children, look to us for protection, instruction, and all the privileges and consolations of the Gospel of peace. Their present Missionary

is able and influential, and richly merits the respect and confidence of the Church.

Respectfully submitted.

JACKSON KEMPER,

Missionary Bishop.

October 9th, 1858.

After closing this report, I received the transfer of the Rev. E. R. Welles from the Diocese of Western New York. Mr. Welles is now settled at Red Wing, where he finds a considerable interest manifested in the cause of the Church. There are now 20 clergymen belonging to Minnesota.

[F.]

REPORT OF THE RT. REV. THOMAS FIELDING SCOTT,
D. D., MISSIONARY BISHOP OF OREGON.OLYMPIA, WASHINGTON TERRITORY, }
9th August, 1858. }*Dear Brethren :*

My report, which should have been presented a year ago, was lost with the "Central America." This was of the less importance, as I had returned but four months before, and had but little to present. In the present brief statement, it will be proper to embrace the entire period since my return—now about sixteen months.

Since that time I have repeatedly visited the several points at which our Missionaries are statedly laboring, endeavoring to aid them, not only by personal intercourse and counsel, but also by preaching and other addresses. I have likewise visited several places for the first time, where it seemed desirable to prepare the way for future labors, when it shall please the Lord of the harvest to send us more laborers.

At Portland, Oregon, I have preached *thirty-five* times, reading the Morning or Evening Prayer as often; have administered the communion *five* times; baptized *one* adult and *four* children; confirmed, on two occasions, *seven* persons, three of whom had been baptized by the Missionary; performed the marriage service *twice*, and the burial service *twice*. A part of the services at this point were at the Territorial Penitentiary, to each of whose convicts a Bible and prayer-book were given.

The Rev. Mr. Sellwood has so far recovered as to officiate regularly twice on Sunday, and attend Sunday-school. The congregation is steadily increasing, and is, on the whole, prosperous.

At Salem, I have preached *fifteen* times, beside several addresses; have baptized *five* adults; administered the communion *three* times; confirmed *nine* persons, on two occasions, and married *two* couples. At this place I passed Passion Week, in daily services, with the Rev. J. R. W. Sellwood, and held a similar series of services a month

since. These were occasions of much religious interest—I may say, *power*. The congregation is steadily increasing, and also the number of communicants, under the faithful ministrations of Rev. Mr. Fackler, who visits it once a month, and of Mr. Sellwood, Deacon, who maintains the services all other Sundays, beside visiting, etc.

At Champoege, I have preached *seven* times; administered the communion *twice*, and confirmed *three* persons, two of whom had been baptized by the Missionary. For a small community, the congregation at this place is good, and had they a suitable Church edifice, it might be considerably enlarged. The subject is before them.

At Butteville, three miles distant, I have preached *once*. Here the Rev. Mr. Fackler occasionally holds service in connection with Champoege, and is much encouraged by the attendance, and with the prospect of building a church this autumn.

At Milwaukee, I have preached *eleven* times; have administered the communion *twice*; baptized *one* adult and *one* child; confirmed *two*, and married *one* couple.

At Oswego, I have preached *four* times, and baptized *two* children. At these two Stations, Rev. Mr. McCormac statedly officiates. The attendance is fair for such small communities, constantly fluctuating, and Oswego is important mainly on account of our Diocesan school. Rev. Mr. Daly has officiated at both places occasionally.

At Oregon City, I have preached *eight* times, and baptized *three* children. Many changes have occurred in this place by removals, but I think the prospect quite as promising as at any time since I have known it. I much regret the discontinuance of the services, and hope they will soon be resumed. Rev. Mr. McCormac has frequently held services at Canemah and Linn City, immediately adjoining, and I have officiated at the former *once*, at the latter *twice*.

On the Tualatin Plains, about twenty miles west of Portland, I have preached *once*, and baptized *three* children. At this place there are several families of our Church, formerly resident in the Red River settlement, Rupert's Land. Rev. Mr. Daly officiated here during the last summer, and is about to resume his appointments. The attendance has always been good, and the prospect fair for building up a permanent congregation.

At Eugene City, near the head of the Wallamette Valley, I have officiated *four* times, and we have now a Church edifice under way. In addition to the few members of our Church at this point, it is important as a growing village, and the centre of a large population.

Should no additional clergyman come to our assistance, some one of those already here must occupy this point as soon as the Church is completed.

At Astoria, I have preached *three* times. Here I had hoped to build a church, and have regular services, but there has been no clergyman to occupy it. In consequence of our failure to build, we have forfeited the two lots given us on that condition.

The Dalles I have visited *once*. This place is important, not only as a growing town, but as the point from which, mainly, access is gained to the country east of the Cascade Mountains. It should, if possible, be occupied at once, and well.

Recently, I visited the Rogue River and Umpqua Valleys, in Southern Oregon. I officiated *once* at Jacksonville, and *three* times at Roseburg, and also baptized a child. Each one of these valleys, with the villages just named as centres, would constitute an interesting Mission. There are a few anxious friends of the Church who would assist according to their ability. Near Zoncalla, in the Umpqua Valley, there are several members of our Church. Here I baptized a child.

I also officiated *once* at Corvallis, a growing village on the Wallamette River, at the head of steamboat navigation. It is in the midst of a fertile and populous region of the territory.

At Vancouver, Washington Territory, I have preached *seven* times, officiated both at the Military Post, and in the village. At both, Dr. McCarty, Chaplain at the Post, officiates statedly. Although the attendance in the village has been good, nothing could be done towards an organization. In time to come, as the population becomes stationary, it is hoped a church may be built, and permanent services sustained. Meanwhile, it is well that good seed is being sown. Dr. McCarty usually spends one Sunday in the month at some other point.

At Cathlamet, I have preached *three* times, baptized *one* child, and administered the communion *twice*—once publicly, and once in a sick chamber. Although there are but few families at this point, the attendance is always good. There are twelve communicants. A Missionary would do well here and at Astoria.

I have officiated *once* at the Cowlitz Landing, and once each at *two* points between that and the Sound.

At Olympia, I have officiated *four* times, baptized *three* children, and buried *one*. It is deeply to be regretted that we have no Mis-

sionary here. There are several communicants, deeply attached to the Church, and many others who have been baptized in it, and accustomed to its services. Then there are others only waiting for stated services to cast in their lot with us. It is sad to leave such a field unoccupied. A Missionary here could also visit Steilacoon, where there are some members and friends of the Church.

And what shall I say of other points on Puget's Sound, Seattle, Bellingham Bay, Port Townsend, Semiamo, etc., where villages are now springing up? The present influx of population, occasioned by the late discoveries of gold on Fraser's and Thompson's Rivers, and the adjacent parts of this Territory, may be temporary. But it will add to our permanent population, and it is only a question of time as to the building up of several important places on the Sound. Shall the Church occupy them?

During the time embraced in this report, I have also made two interesting visits beyond the limits of my jurisdiction. By invitation of the Bishop of London, I visited Victoria, on Vancouver's Island a year ago. I spent two Sundays with the Rev. Mr. Cridge and his charge. On these and the intervening days, I preached *ten* times, and confirmed *nineteen* who were presented by the minister. Here I found a very neat and commodious parish Church, with an attractive congregation, under the charge of an earnest clergyman, from whom I received every kind attention and courtesy. I am now on my way thither for another visit, embracing various points on the Sound. The place has recently assumed much more importance, by reason of its position relatively to the newly-discovered mines.

The other visit was to the Diocese of California. I was present at the Annual Convention in May last, and was much gratified by the intercourse which it gave me with the Bishop, clergy and laity. During my stay in San Francisco, I enjoyed the warm hospitality of the Bishop's house, and with him had much pleasant and useful counsel and intercourse. During this stay, I preached *seven* times—one at the opening of Convention.

Determining to return by land, I spent several days in Sacramento, including a Sunday; officiated and preached *twice*, and baptized a sick child. Passing on thence up the Sacramento River, and over the mountains, I spent the next Sunday in Yreka, officiating *once*. From thence, across the Siskyou Mountains, I reached Jacksonville, in Oregon. This point I reached quicker from San Francisco than I could have done from Portland. The distance travelled on this journey

was about *nine hundred* miles. And from Portland to Victoria is not less than *three hundred* more.

Such, Brethren, is an outline of labor and progress for the past sixteen months, viz., sermons, besides addresses, etc., one hundred and thirty-four; baptisms, twenty-seven; confirmations, forty; communion administered, fourteen times; marriages, five; funerals, four, and one deacon ordained to the priesthood.

Viewed in itself, this is indeed but a meagre sum; yet if viewed comparatively, it is encouraging. Our work is but in its infancy. Our congregations are small and fluctuating, and composed very much of persons unacquainted with our services until our labors began among them. Of this class were nearly all confirmed within this jurisdiction. The Church is becoming *known*, and this, in a field like ours, is an important step. Now we may hope that, should the grace of God's Holy Spirit be vouchsafed to us, as it has been in time past, our progress would be more visible and decided. As true information spreads, prejudice will yield, and good sense and sober piety will find with us what has long been sought in vain amid endless division and strife, and errors of human invention. The position of the Church as a witness for truth and unity, the Catholic and conservative character of its doctrines and worship, and the reality and appropriateness of all its offices, never fail to attract the attention of the sober and thoughtful. But this, of course, is the work of time, and especially among those to whom it is all new.

Another reason why, individually, I have not more services to report is, that so much time is necessarily consumed in passing from one appointment to another. Those who can reach most points of their work in a few hours, or can visit one, two, or three Parishes daily, can but imagine how different it is when nearly a week is consumed in travelling, as best one can, in order to hold one service on the Lord's Day. This is not always in consequence of distance, but of delay, or disappointment in conveyance. To me this is the most irksome aspect of my life. It is not the hardship, or labor, but the waste and weariness of so much time consumed to little purpose. One must be perpetually on the go, leaving but little time for rest, or personal improvement. The body is wearied, the mind is empty, and the soul famished. Surely, it were better to have a much smaller Diocese, and to cultivate it more thoroughly.

A great discouragement and hindrance in our work is, the restless spirit of our population. The reported discovery of new gold dig-

gings in the extreme north, puts the whole land in motion from San Diego to Cape Flattery. No associations are too strong, no ties too sacred to be broken. And yet, however great the present inconvenience, this, after all, is but one measure in that wonderful Providence which is steadily moving on to the subjection of the whole world. Japan and China, fast asleep for thousands of years, must be waked, and the human means of their waking must pass from this coast. But for the golden attractions here developed, when would there be population and commerce to accomplish such a result? Jesuitism, with all its zeal and activity, died like a spirit-wave on this shore—it raised up no power for a trans-pacific conquest. This work is reserved for an Evangelical Church with an open Bible.

But, Brethren, are we doing our part fully and faithfully in marshalling the Lord's host for this mighty conquest? Here population is collecting, and commerce will speedily transfer our impress to the shores of the old world. What shall that impress be? Shall it be that of avarice, and lust, and bloodshed? or shall it be Christian, sanctified, peaceful? Why are our clergy—why is the Church, so little mindful of the fearful issues now joined on this coast? It is true, we can offer them nothing but toil and self-denial—a ceaseless contest with the concerted powers of darkness. But where else should the faithful soldier of Christ desire to be? O! come over and help us.

I mourn that those of us already here are accomplishing so little: but I trust we are sowing good seed beside many waters, and I trust that, through the prayers of the faithful, we may be more abundant in labors for the ingathering of this harvest to the glory of God's grace, in Christ Jesus our Lord.

Your servant and brother,

THOMAS F. SCOTT.

To the Board of Missions, etc.

[G.]

REPORT OF THE RT. REV. JAMES HENRY OTEY, D. D.,
ACTING MISSIONARY BISHOP OF ARKANSAS.

THE undersigned undertook the oversight of the Missionary work in the State of Arkansas, by appointment of the Rt. Rev. the Presiding Bishop, on the 1st day of last June. By the lamented death of the late Rt. Rev. Dr. Freeman, Missionary Bishop, his jurisdiction, according to the provisions of the 10th Canon of the General Convention, 1856, devolved upon the Senior and Presiding Bishop of the Church in the United States; and, by his appointment, the relationship is established between this Board and myself, which calls for this report.

I am unable to detail any of the Episcopal acts of the late Bishop Freeman during the period which elapsed from the 21st of last September, the date of his last report, and the time of his decease. No register or account of his official work has been placed before me. I have sought to obtain this and other information concerning the state of the Church in Arkansas, but up to this time have failed, chiefly in consequence of the absence of his surviving son from home. The Church at Little Rock, of which he is Rector, has been, and is yet, in the hands of workmen for repairs and enlargement, and he has been away all the summer. I know that Bishop Freeman continued to work in his calling till wholly disabled by disease for any service, and the very last of his official acts, if I mistake not, was to enter the chancel with assistance, and, by laying on of his hands, admit a candidate for orders to the office of a deacon in the Church of God.

The last years of his life were darkened by afflictions; especially by the loss of his excellent wife, who had cheered and sustained him by her exemplary faith and walk as a Christian, by her encouragement, sympathy, counsels and prayers. Her decease, combined with the many trials of his position, the difficulty of procuring clergymen in answer to the numerous and urgent applications for their services in the extensive field of his labors, and the feeling that there was little of sympathy and of interest for his work, in the Church at large,

greatly depressed him, and deepened the shadows of life's evening. Yet he did what he could. He was "bold to speak the truth of God, even with much contention," and in circumstances, oftentimes, of much personal suffering; and we may hope the recollection of his faithfulness, zeal and perseverance, may have the effect of stimulating others to exertion.

It had been my wish and purpose to visit the Churches and Missionary stations in Arkansas, previous to the meeting of this Board, that, from personal examination, I might report upon their actual condition. This purpose was, however, abandoned upon the representations of the few clergymen now in the State. They were of opinion, that the season of the year was very unpropitious for a visitation, attended with discomforts and risks to health in the summer and early fall, and might, with advantage, be deferred till the latter part of the autumn, or to the opening of the spring, when the navigation or boating season will re-commence. Acquiescing in the propriety of these suggestions, I have, in the mean time, endeavored to collect for the use of the Board and its Committee, such information as was accessible and reliable, and which will, perhaps, assist us in the discharge of our duty towards the large and increasing population in Arkansas.

A reference to some statistics, collected from reliable authorities, may aid us in reaching proper conclusions on the subject in hand.

Arkansas embraces an area of 52,200 square miles, situated between Missouri on the north, Louisiana on the south, and the Indian Territory on the west. The Mississippi River washes the whole of its eastern border for 240 miles.

The whole State is well watered by the Mississippi, Arkansas, St. Francis, White, Ouachitta, and Red Rivers with their tributaries. The soil on the margins of these rivers is exceedingly fertile, furnishing some of the most productive cotton lands in all the South. About one-fourth of the State on the east, and one-fourth on its southern border, are of this description. The balance, more or less undulating, and in some parts mountainous, is well adapted to the growth of Indian corn, small grain and stock.

The population in 1850 amounted to 210,000 in round numbers. The increase from 1820 to 1850, was 116 per cent. Of this population, 17,000 adults were unable to read or write. The number of clergymen of all denominations was 233. The number of Methodist houses of worship, aggregate accommodation, and value of pews, as follows, viz. :—

	168	making	25,745	sittings.	Value, \$27,070
Presbyterian.....	52	"	10,731	"	" 28,275
Romanists.....	7	"	1,600	"	" 6,650
Union.....	5	"	1,800	"	" 1,000
Minor Sects.....	13	"	1,200	"	" —

Our communion appears to have been too weak to claim distinct notice, and was probably classed among the minor sects.

The city of *Little Rock* is the seat of government, and the largest town in the State. It contains a population of three or four thousand, and is situated near the centre of the State on the Arkansas, on a bluff or hill, which rises 150 feet above the river. There is a church built here and consecrated, which has been for some years under the pastoral care of the Rev. A. F. Freeman. The congregation is represented to be in a good condition. The vestry have, during the past summer, had workmen engaged in repairing and enlarging the Church, and it will probably be re-opened for service by the 1st of next month, if not earlier.

Pine Bluffs, on the Arkansas River, 20 or 25 miles below Little Rock, is an important Missionary station. The town has a population of more than a thousand people. Of these a goodly number have manifested a praiseworthy interest in behalf of religion and the Church. The place is increasing in trade, in the number of inhabitants yearly, and in accommodations for new comers. It only requires the presence of a clergyman, capable of interesting and instructing the people, and by the exercise of prudence, industry and an enlightened zeal, to ensure a support, and to build a church filled with orderly, well-behaved people, if not devout worshippers. The farms or plantations in this neighborhood are owned, for the most part, by wealthy planters, and are very productive. One gentleman of the State, has himself authorized me to draw on him for \$250 per annum, for the maintenance of a respectable Missionary at this place. The people are ready to build a church.

Van Buren, situated on the northern bank of the Arkansas, near to the Indian Territory, contains a population of about 1200 inhabitants. It is the Missionary station of Rev. Mr. Binet, who writes hopefully about the prospects of his Mission. The want of accommodations for a worshipping assembly is greatly felt. The room in which Mr. B. performs service is capable of holding 75 or 80 persons. He has opened a school for boys, an establishment which, in recently-formed congregations, is often found to be a useful and

necessary, and, sometimes, an indispensable adjunct to a parochial organization. The objection to a connection of this kind finds its force, chiefly, in the withdrawal of the minister's time and labors from the proper work of the parish. Mr. B. proposes to obviate this objection by engaging a competent person—a candidate for orders, if such an one can be employed—who will, for adequate compensation, devote three or four hours a day to the business of teaching. At the same time, the candidate so employed, might be prosecuting his theological studies and learning, practically, the duties of his future profession.

Fort Smith, six miles from Van Buren, situated just on the boundary line between Arkansas and the Indian Territory, promises to be a place of great importance, not only as it respects trade, but as a point of operations for the Church. It already contains a population of 1500 or more inhabitants, but is rapidly improving its advantages for future growth and wealth. It has heretofore been connected with Van Buren under the charge of the same Missionary. Either place is large enough and important enough to occupy the time and labors of one man, and there exist very cogent reasons why they should form separate ministerial charges, and be placed under the care of different clergymen. At Fort Smith a Church building has been commenced; one individual, I understand, making the liberal donation of \$500 for that purpose. Fort Smith and Van Buren, by their position, one on the north, and the other on the south side of the Arkansas River, occupy a most important relation to the numerous Indian tribes, numbering about 70,000 souls, that inhabit the rich and fertile lands west of Arkansas. Several of these tribes, as the Cherokees, Choctaws, Chickasaws, and Creeks, who occupy positions nearest to the United States, have made considerable advances in learning the arts and manners of civilized life. They have schools for the education of both males and females. In some instances they have adopted written constitutions, formed systems of government, enacted laws, and established the orderly administration of justice. The mechanic arts, agriculture and manufactures have been introduced among them, and the ministrations of the Christian religion are carried forward to a considerable extent. If our own communion is to take part in this work, to which it has been repeatedly invited by some of these sons of the wilderness who prefer our ecclesiastical organization, the effort must be made from these frontier cities of which we are speaking. It will be our wisdom to strengthen these points

by stationing at them wise, prudent and zealous men, of enlarged views and matured experience, and sustaining them with a liberal support; that when God by His Spirit, shall raise up men to become Apostles to the Indians, they may go forth to their work fully furnished with all the knowledge of the wants and character of these children of the wilderness, necessary to make them acceptable and welcome messengers of the Gospel of Peace.

Fayetteville, about 60 miles north of Van Buren, in Washington County, contains a population of about 1200 souls, and, all things considered, is, perhaps, the most desirable parish in the State. The soil is productive and well adapted to farming and grazing operations. The climate is salubrious. There is found here an intelligent and devoted band of men and women, members of the Church. A neat edifice for worship has been erected and paid for, and the friends of the Church manifest a willing mind to do what they can for the support of a minister. The parish has been for a long time without a clergyman.

Batesville, at the head of navigation on White River, having a population of about 1000, is said to be a delightful town, and numbers among its citizens several Episcopal families. They have never yet enjoyed the services of a minister of our Church, at that place.

Jacksonport, lower down on White River, is a newly-settled town, with an enterprising population, among whom are some who express an earnest desire to have a minister of our Church, and to take measures for erecting a house of worship. Both *Batesville* and *Jacksonport* are in the midst of a fertile region of country which is rapidly filling up with an enterprising population.

Helena is situated on the Mississippi River, near the centre of the eastern border of the State, and about 10 miles below the mouth of the St. Francis. The Rev. Otis Hackett, who is in charge of this Missionary Station, reports a growing interest in the Church, and that he has some ten candidates for confirmation. But for the disastrous overflow of the Mississippi, during the early part of the summer, by which the town of Helena was nearly submerged, a building for worship would have been erected this fall. To his labors at Helena, Mr. Hackett has added the care of a congregation at *Old-river-lake*, Chicot County, which he visits once a month. At this place there are several candidates for confirmation, and the friends of the Church are not only wealthy, but they will be found behind none in liberality, according to their means, in intelligence and the high tone

of moral sentiment and refinement that prevails among them. They are very desirous of procuring the services of a clergyman, to reside in their neighborhood, and will provide generously for his comfortable maintenance.

Camden, in Washita County on the Washita River, was the field of the late Rev. Mr. McHugh's labors. It is a place of considerable trade, and growing daily in importance. There are several families there warmly attached to the Church, who will contribute liberally to the support of a minister.

Washington, in Hempstead County, is situated about 14 miles from Fulton, on Red River, and about 70 miles southwest from Little Rock. It is a flourishing town, and presents an inviting opening for the introduction of the Church.

Attention might very properly be called to many other towns, if we had the men to occupy them, or the means to support Missionaries at them. A glance at the map of Arkansas will show that the points we have indicated have such a relative position one to another, and to the whole territory, that the occupation of them would establish cordons or lines of communication through the most important sections of the State. It will be perceived that a line drawn from Fayetteville and Batesville to Jacksonport, on White River, will form a line of posts in the northern portion of the State, parallel to the Arkansas. The points occupied along that river, from Fort Smith, by Van Buren and Little Rock to Helena, on the Mississippi, will form a central cordon—while from Old-river-lake, near Columbia, by Camden to Washington, near Red River, in the southwest, will be formed a third line of posts from the eastern to the western borders of the State.

If these places can be occupied by men qualified to teach others the way of salvation, as well by example as by precept—by men of discretion, regulated by knowledge and zeal, and a good measure of experience, I venture to say, that, under God's blessing, Arkansas, in a short time, will no longer be looked upon as a hopeless field for the ministrations of the Church, but that her solitary places shall be made glad by the songs of Zion, the rose take the place of the briars and thorns of the wilderness, and her desolate habitations rejoice with the voice of melody. Viewing the present condition of the Church in her borders, who of us can forbear to lift up for her the prayer of the Prophet, and say, "O! Lord, revive thy work in the

midst of the years, in the midst of the years make known : in wrath remember mercy !”

All which is respectfully submitted by

JAMES H. OTEY,

Acting Missionary Bishop for Arkansas.

October 13th, 1858.

P. S.—The only official services I have performed for Arkansas since I took charge of its ecclesiastical affairs are these. I have received one person as candidate for orders, commissioned one lay-reader, ordained one deacon, Mr. Margot, and granted letters dismissory to one clergyman, the Rev. Mr. Wingfield, to the diocese of Virginia.

JAMES H. OTEY.

[H.]

REPORT OF THE RT. REV. WM. J. BOONE, D. D., MIS-
SIONARY BISHOP AT SHANGHAI, CHINA.

*To the Board of Missions of the Protestant Episcopal Church of the
United States :*

DEAR BRETHEN :

THE last has been an eventful year in the East. In India, there has been revolt and treachery, and fearful carnage. In China, we have seen the four first nations of the earth knocking at the gates of the imperial city, and calling upon the government to lay aside their old exclusiveness, and come into the family of nations. Nor has this call been in vain. The emperor has wisely yielded to this powerful external pressure, and has granted, in his treaties with the four foreign powers, all that, it appears to me, could at this time be advantageously demanded : the complete toleration of Christianity THROUGHOUT THE EMPIRE ; liberty for foreigners to go every where unmolested, if provided with passports ; the right of foreign ambassadors to have direct access to the government at Pekin ; and additional posts opened for trade, both north and south.

These facts have been laid before all in the public papers, but I have learned through my private correspondents, facts, which are curious in themselves and most deeply interesting. Mr. Syle writes—“It was freely and readily conceded by Tan (the Governor-General of Peh-chih-le, the Imperial Commissioner first sent by the emperor to treat with the foreigners,) that the Missionaries might go all over the country without limit or restraint. ‘WE KNOW,’ said he, ‘THAT THE MISSIONARIES ARE GOOD MEN, and we are willing THEY SHOULD GO ANY WHERE ; but not the merchants—they must stay at the ports.’ This, he says, I had from Dr. Williams, (the Secretary of Legation to the American Embassy.)” Mr. Syle very justly adds, “For such an impression to have been made, notwithstanding our liability to be identified with opium importers, and Nankin insurgents, I consider to be a remarkable instance of God ‘giving us favor in the eyes of this

people.' May He also give *us* grace to use our advantages to His glory." That the Missionaries are held in great esteem, by the highest Chinese mandarins, has also come to my knowledge through another source.

A youth, who was, until recently, a pupil of our boys' school, is now an interpreter in the office of the highest mandarin in Shanghai. When asked by one of our Missionaries, if he had heard that all China was open to the Missionaries, (this was before the terms of the treaties were known at Shanghai,) he answered, "No, but I expect to hear it, as I *know* the high mandarins have memorialized the emperor in regard to foreigners at Shanghai and other ports, stating, that THE MISSIONARIES ARE THE BEST PEOPLE IN THE WORLD, and that it would be WELL to allow THEM FREE ACCESS TO ALL PARTS OF THE EMPIRE."

These facts make the greater impression on me, when I call to mind the views but recently held, that it would be fatal to the success of any treaty even to mention the Missionaries, and to claim for them equal protection with other classes of their fellow citizens. It was supposed they must take shelter under the name of merchant or trader of some sort.

Is it not remarkable that these Chinese officials should be in advance of the point reached by our own diplomatists when our last treaty was signed? and what a proof have we in these facts of the progress Christianity has made in China during the last fifteen years! It is cause, also, of devout thankfulness that these advantages have been secured at the expense of so small a sacrifice of human life; and we may well believe, that the ease with which the allies carried all before them, will make a more lasting impression on the Chinese court, than if they had gained these advantages after a hard contest.

The Missionaries are all in the highest spirits. Mr. Nelson writes—"This mail will carry the most stirring news from China that mail has ever carried. Our feeling is yet one of wonder at the tidings we have heard. We can only say, what a wonderful Providence! What hath *God* wrought! That this country is so soon to be open, and that the Missionaries of the Gospel are to have free access, by *treaty*, to all parts of it, is what we are *not yet* able to comprehend. That the old barriers are so soon broken down; that in so short a time, this *great* change has been effected, is truly amazing. We trust the same God, who has, by His providential arm opened this country, will also, by His gracious influences, open the hearts of

His people, that they may come, as they have never come before, to the work here given them to do. Who can estimate what this work is! One-third of the human race made accessible to the Gospel! This, surely, is material for your Annual Report, such as you have not had before, and compared with which our little statistics seem to dwindle away. But 'the day of small things' will not continue always. And God grant that by the time for your next Annual Report, we may be able to record, that, 'the Lord hath done great things for us, whereof we are glad.' "

It is really a mortification to me, after recounting what great things the Lord has been doing in China, to report to the Board our doings for Him there. Our force the last year has only been four Presbyters, two native Deacons, and three female assistant Missionaries; the Rev. Mr. Keith, Miss E. G. Jones, and myself, all having been in this country for the improvement of our health.

Mr. Syle and Mr. Nelson have continued to labor at Shanghai as they did when I left them; the only change being that Mr. Nelson has given up the hired house in which he preached, and has taken charge of Christ Church in the city; and Mr. Syle has transferred his labors to our school chapel at Hoong Ku, connecting with this an itinerancy to the villages in the vicinity. These Brethren report a larger number of inquirers, and candidates for baptism, than in any former year, and also a larger number of baptisms.

Mr. Liggins and Mr. Williams have spent most of the past year in visiting the towns and cities within 100 miles of Shanghai. They have met every where with civil treatment from the people, and encouragement to persevere in their effort to carry the Gospel beyond Shanghai. At the last accounts they were residing in Dzang Zok, a large city of 125,000 inhabitants, about eighty miles northwest from Shanghai, and some 30 miles from Soo-chow. They met with great difficulty in getting a house at this place, not from any opposition of the people to their residence among them; nor any hostility on the part of the mandarins, I am persuaded; but from the fear these local officers felt, lest they might be held to account by their superiors for allowing foreigners to reside beyond the bounds agreed upon in the last treaty. These difficulties, we may hope, are now at an end. With the Imperial sanction, published throughout the empire, local officers, if friendly, will no longer be afraid to manifest their feelings; should they prove unfriendly in one city, the Missionary may obey the Lord's injunction, and flee to another, for the whole country is

thrown open before him ; and in case he meets with a general denial of the privilege conferred by the treaty of Teen-tsing, (a thing I by no means anticipate,) our minister can now bring the matter directly before the Imperial cabinet, and, pleading the very words of the treaty, remind them of the passage of the bar of the Peiho, and the capture of the forts at Ta-koo.

Our Brethren, Williams and Liggins, take great delight in setting forth the advantages of Dzang Zok. The people are very intelligent, and, in many respects, superior to the natives of Shanghai. They enjoy a very high literary reputation. Yen-ts, one of the most distinguished disciples of Confucius, was a native of this place. They also boast of having had five Tsiang-nuen, men of the highest literary rank known in China, and a long list of graduates of the other degrees. They show much less prejudice and contempt of foreigners than the Chinese of other places. They are eager for our books, and, from the character of those who receive them, a confident opinion is expressed that many are read. And lastly, Dzang Zok has a mountain, 1000 feet high just in the rear of it, which gives it an immense advantage over Shanghai, which has not a hill within 20 miles.

The access to the mountain regions of China, I regard as one of the great advantages obtained by the new treaties. Hitherto when a Missionary needed a change of climate, he was obliged to come all the way to the United States for it ; this involved so much expense and loss of time, that it was generally postponed until his disease became chronic, and the change brought relief but slowly ; now he may betake himself at once to the Virginia Springs and Saratogas of China.

Mr. Williams mentions the very interesting fact of two young men, whose business carried them occasionally to Shanghai, becoming so interested in the Gospel, from what they casually heard of it there, that they sought out Mr. Liggins, and himself, as soon as they heard of their arrival at Dzang Zok, and have become promising candidates for baptism.

How many hundreds of such, leave Shanghai for all the surrounding towns, the account of the great day can alone reveal ; but this fact surely proves that it is high time that we should send out the Missionary to follow up this influence, that has gone forth from Shanghai in all directions.

Our two Deacons, Wong Kong-Chai and Tong Chu-Kiung, have been laboring in connection with Mr. Syle and Mr. Nelson, and are favorably reported of by them.

The two Boarding Schools have been full during the past year, and the progress of the pupils was found very gratifying at their last examination. These schools were visited by Lord Elgin, the English Ambassador; by Mr. Read, United States Commissioner; and by Count Poutiatine, the Russian Ambassador. Both Lord Elgin and Mr. Read expressed themselves as much pleased with these schools, commending our boys' school especially for the English tuition it affords its pupils.

This school is in pressing need of some one accustomed to teaching, and fond thereof, to take charge of it. If he were a married man it would be better. For a man possessed of the proper qualifications, I know of no situation that offers a fairer prospect of doing good service in our Master's cause. He will be at a post where he can form the minds of young men, who will, no doubt, have a powerful influence in directing the great movement which must go on in China, whilst the present rising generation are on the stage. The Chinese have no juvenile literature; a want they would become sensible of, as soon as they see a fair specimen of such a literature. Our teacher, if a man of the right endowments, and fully acquainted with our present method of teaching in this country, and with the philosophy on which these methods are based, could, I am persuaded, with the aid of learned Chinese, prepare a system of school books, which he might live himself to see in the hands of millions of children, throughout the provinces of China.

Oh! what a field for usefulness! Who will come forward to occupy it? I am not without hope that the right man has been found at Gambier, and that he is now giving heed to this call.

Mr. Syle has continued his labors in behalf of the blind, and has met with very liberal aid from the foreign merchants at Shanghai.

Miss E. G. Jones sailed from New York on the 18th March, in the ship N. B. Palmer, for Shanghai. It is cause of great thankfulness to me, and to the whole Mission, that her health is so far restored as to enable her to resume her important labors in the girls' school. She was favored with a short and pleasant passage of 88 days to Hong Kong, where she was kindly entertained at the house of the Bishop of Victoria. By the last mail, we have heard of her safe arrival, in good health at Shanghai, delighted to be at her old post again, and heartily welcomed by all her friends.

Mr. Keith writes to me, "I feel that I am almost a well man now. For the last five Sundays, I have preached twice a day; and the last

two I have taken the whole service in addition. Under the system of treatment now pursued, I have gone on gaining, so that I think my prospects are good for future labor." I am sorry he does not give so good an account of Mrs. Keith's health.

Our statistics are—1 Bishop; 5 Presbyters; 2 Native Deacons; 1 Candidate for Orders (native). Baptisms: Adult, 13; Infants, 2—total, 15. Whole number of Baptisms, 70. Communicants, 35. Died, 1. Marriages, 3. Funerals, 3. Candidates for Baptism, 20. Day Schools, 8—5 male and 3 female. Communion Offerings, \$78.27.

My health has improved very much since the last meeting of the Board, and I am greatly in hopes that another winter will do so much for me, that I shall be able to sail for China next spring. Apart from my Episcopal services, Missionaries to preach the Gospel are so much needed at this time, that I cannot consent to stay away a day longer than seems absolutely necessary to restore to me the power to labor there again. The call for Missionaries to China was never so loud as it is now. When I went out to the East 21 years ago, and was obliged to live thousands of miles off, on the Island of Java, it was thought that, if God would only open *China*, hundreds of faithful men, from all parts of Christendom, would present themselves to enter such a field. God has been hearkening to the prayers of His people in behalf of this great Empire, and has been steadily setting before them a door—wider and still wider opened; until it may with truth be said, China—all China is now open.

What greater encouragement can you need, dear brethren, to induce you to send forth laborers into this great field, than God is now vouchsafing in His providence?

Can you even imagine a stronger call than is made by the facts presented in this report? It is not merely *a* man of Macedonia, but a whole phalanx of Chinese Mandarins who are standing and beckoning to you to send to them, "those good men," the Missionaries of the Cross.

The 18 provinces of the Empire, are *all now* thrown open to the men whom you shall send.

Tan, the Governor-General of the province, in which Pekin—the Capital of the Empire lies—is saying to you, "We know that the Missionaries are good men, and *we* are willing that they should go any where."

The High Mandarins are seconding him, and saying to you, "The

Missionaries are *the best people in the world*, it is WELL to allow them free access to *all parts of the empire.*"

Will not the Church forthwith send some of these good people where they are so much needed, and where they will be so welcome and so highly appreciated?

Will not our young brethren now feel constrained to come forward, and offer themselves to preach the Gospel to the benighted millions of China, when thus encouraged by High Mandarins, by a Governor-General, and by the Imperial sanction?

Surely, all this constitutes A CALL FROM GOD, and it will be ill for us to turn a deaf ear to it.

Let this Board unite with these Heathen Magistrates in calling upon our young men to look to China. Let the mandate go out from *this Body, that Missionaries must go forth*, in answer to *this call*.

Let the members of this Board, as they return to their respective spheres of duty, take with them this resolve: men must be found to answer this great call; and, dear Brethren, pray for the Bishop of this Mission, that God, of His infinite mercy, may strengthen him to go forth once more into this glorious field, and that he may not go forth alone, but accompanied by many noble, devoted brethren, emulous of a life-long service in such a cause.

Respectfully submitted.

WM. J. BOONE,
Missionary Bishop to China.

ORANGE, NEW JERSEY, *October 11, 1858.*

P. S.—Since this report was commenced, I have visited Kenyon College in Ohio. My object was twofold, to place Yan Yoong Kiung, who is kindly educated by Dr. Bedell, at the College, and to endeavor to enlist some recruits for China. My young Chinese friend and myself were received in the most cordial manner by the president, professors and students at Gambier—a reception so cordial that I shall never forget it. I was forcibly struck with the great and rapidly-increasing importance of this Institution, with its discipline and course of study, and especially with the very thorough manner in which the classics are there taught. The number of students is rapidly on the increase, and it only needs an increase of endowment to make it one of the first Colleges in the land. I was there on Communion Sunday, and shall not soon forget the impression made on

my mind by seeing so many youths—over one hundred, I think—come forward to the Lord's table. I addressed them twice during my visit, and have received the personal assurance of many of them that they are seriously and prayerfully considering the call to China. Their professors assured me, they would be glad to see them enter upon this noble work. May God give them grace to persevere in their desire to preach the Gospel to these poor heathen. I suffered so much, from an address of twenty-five minutes I made at Gambier, from a flow of blood to the head, that I have since felt much discouragement with respect to the early recovery of sufficient health to enable me to resume my labors.

[I.]

REPORT OF THE RT. REV. JOHN PAYNE, MISSIONARY
BISHOP AT CAPE PALMAS AND PARTS ADJACENT
WEST AFRICA.

To the Board of Missions of the Protestant Episcopal Church of the United States of America, the undersigned respectfully submits the following Report, for the year 1857:—

CAVALLA, NEAR CAPE PALMAS, }
WEST AFRICA, March, 1858. }

God, who, in the kingdom of nature shows His presence and power in ceaseless changes, decaying and renovating, thus manifests Himself in the kingdom of grace—thus manifests Himself in our African Mission.

If we look at the agency employed, we are constantly reminded of the inspired declaration, "All flesh is as grass, and all the glory of man is as the flower of grass." But, to the praise of His grace, God's Word abideth forever: His cause lives God's own life—in ceaseless activity, constant development, ever-widening progress.

During the past year, the foreign accessions to the Mission have little more than made up the foreign loss.

In February, Mr. W. H. Davis, who had been sent out as a teacher only a few months previously, returned to the United States. On the 12th of June, Rev. H. H. Holcomb—just one year after his arrival in the country, in the vigor of early manhood's strength—to the surprise of all, was stricken down of African fever. And again, on the 4th of December, Mrs. Anna M. Payne—who had most cheerfully given twenty-one years and five months, of suffering and toil, to her Saviour's cause in Africa—fell sweetly asleep in Jesus. While, in August, Rev. J. Rambo, of the Bassa Cove Station, felt it to be his duty to visit the United States.

On the other hand, at the very close of the year, our hearts were cheered by the return of Miss Mary Ball, formerly connected with the Mission—accompanied by Miss H. Brittan, of Brooklyn, and Miss C. Hogan, of Philadelphia. At the same time, we received

information that two additional laborers, now in Kenyon College, hoped to join us at no distant period.

Thus the year passed away, in sorrow, yet in hope and joy.

And the general aspect and progress of the Mission corresponds with this experience. More than in any previous year were numbers gathered into the Church; and, as a consequence, “the *tares* with the *wheat*.” While the lapse of time, with its various trials, *manifested* not a few of that class, to be found wherever the Gospel has been preached—“the stony-ground hearers.”

These remarks will find their illustration in the following survey of the different Stations:—

MONROVIA.

Our operations commenced here, with the fairest promise, in 1853; and, though since encouraged by the liberal contributions of St. George's Sunday-school, New York, for the erection of a church, they have proceeded languidly. Various causes have contributed to this result; amongst others, the removal of Rev. A. Crummell to his farm, fifteen miles up the River, and the consequent gradual withdrawal of his services from the Station. Indeed, recently, he has officiated entirely at Clay-Ashland and other places on the River; and the pastoral care of Trinity Church has been transferred to Rev. A. F. Russell. But, as the residence of the latter is ten miles distant on the River also, he has been able to officiate in Monrovia only on every other Sabbath, holding services on the alternate day in Caldwell, a settlement near his residence.

Added to these hindering causes, was the delay in the erection of a place of worship. The friends who so generously provided the necessary funds for this object, thought proper to connect their disbursement with conditions difficult to be realized. Hence, the church is not yet fairly commenced. The congregation worships in a small rented room.

Under such circumstances, it is not wonderful that there has been little, if any, advance in the church since my last report.

Miss Georgianna Williams, according to all the representations which I have had, continues to discharge most faithfully her duties as teacher of the day-school.

From such imperfect returns as I have been able to obtain, I add the following

Statistics of the Station.

Communicants in Trinity Church, about 25; Sabbath-school Scholars, about 60; Average Attendance on Religious Services, 50; Day Scholars in Miss Williams' School, 50.

CLAY-ASHLAND.

Rev. A. Crummell has officiated during most of the year in Grace Church, at this Station, every other Sabbath; and, on the alternate day, in a settlement called Louisianna, near his residence.

The congregations, in both places, have been small. Mr. Henry Williams taught a native boarding-school, numbering 10–15 scholars, near Mr. Russell's house, during most of the year. But it was found so difficult to retain children brought from a great distance interior, and the fruits of the school were altogether so unsatisfactory, that it was thought expedient to discontinue the school at the close of the year. Mrs. Caroline De Coursey has continued, successfully, a school for Liberian children: the attendance has varied, but averaged about 40 children.

Statistics of the Station.

Communicants in Grace Church, about 20; Day Scholars, 40; Native, boarding, 10—total, 50; Sabbath-school Scholars, about 30; Average Attendance on Public Worship, 50.

It has been a source of much regret, that domestic affliction and other causes have prevented my visiting Mesurado County during the year; though the unsettled state of the ministers and their congregations precluded the possibility of my being of much service. I hope for an improved condition of things ere long. My estimate of the importance of the Monrovia Mission remains unimpaired by past events. The reasons which led to the commencement of our efforts here still exist, in all their original force, and call for a vigorous prosecution of the Mission on the basis at first proposed.

One of the objects proposed, in that basis, was the erection of a building on the most eligible site—which has been obtained—to accommodate the Missionary in charge of the Station and, at least, a few students looking to the ministry. From special contributions, a small house has been already erected, which will answer for kitchen. *Will not some friends, interested in this Mission, give us the means (\$800 to \$1000) to erect the Mission-house, proper, or a portion of it,*

during the coming year? It is proposed to place a Missionary in charge, God willing, who will reside on the spot, and, as it is believed, carry out the designs of the Mission.

BASSA COVE.

Since the return of Rev. J. Rambo to the United States, in August, this Station has been under the care of Mr. Richard McMorine (colonist), candidate for orders, and Mr. A. Tubman, teacher. The former has officiated as lay-reader, alternately in upper and lower Buchanan. He has also done some service amongst the neighboring natives. Indisposition, however—ignorance of the native tongue making him dependent on interpreters—and the scattered condition of the people, have prevented him from accomplishing much amongst them.

From his reports, it would appear that Mr. Tubman, has been faithfully discharging his duties as teacher.

This Station is in great need of one or two ordained Missionaries. A comfortable Mission-house furnishes, as was designed, a safe dépôt and starting-point for Missionary operations in the neighboring heathen tribes, for whose salvation the first well-directed efforts are to be made. The Dja Mountain, too, in full view, little over twenty miles distant from the coast, offers the most convenient position on the Liberian coast for the long-desired health station, as well as a suitable radiating point for efforts in behalf of the natives. *But where are the laborers?* O! how long shall this cry go up, unheeded, for this and other regions waste, desolate, ruined!

Statistics of the Station.

Communicants, about 20; Day Scholars, 18; Sabbath-school Scholars, 30; Attendants on Public Worship, about 50.

SINOE.

This Station, like others to the windward, I have been unable to visit during the year. From the Rev. H. Greene, who is in charge of it, however, I have had frequent communications. From these, I learn that his services in Greenville, the principal town in the county, have been unremitted, and he is gradually gathering a congregation.

The day school, under him, with an assistant, has been steadily in operation, and has accomplished a good work. A comfortable school-

house, which will answer for some years as a chapel, is in course of erection here, and will soon be completed.

Mr. Greene, I regret to add, has done little or nothing for the natives. Would that *Liberian* ministers would arouse themselves to a sense of their responsibility to their heathen neighbors!

Statistics of the Station.

Communicants, 12; Attendants on Public Worship, about 50; Day Scholars, about 30; Sunday-school Scholars, about 40; Boarding Scholars (supported in part), 3.

CAPE PALMAS AND OUT STATIONS.

FISHTOWN.

This is our most western Station connected with Cape Palmas. In position and population scarcely inferior to any other, it still languishes for want of Missionaries. Under the care of the native Catechist, Samuel Boyd, with occasional visits from assistants at Rocktown, and less frequent from Rev. C. C. Hoffman, it can make but little progress. And yet signs of interest amongst the natives have not been wanting. During much of the year they have abstained from labor on the Sabbath; and, in July last, while on a visitation, they assisted me in the destruction of a multitude of their *gree-grees*, and, amongst others, a large public one at the entrance of their town. The teacher here has sometimes had a day school, but little has been accomplished in it. The communicants of this Station and Rocktown will be included in those of Cape Palmas Station.

ROCKTOWN.

Mr. Thomas Toomey is in charge of this Station. He is assisted by G. T. Bedell, catechist, and J. Randall, teacher. The congregations attending services here have very much fluctuated, though the law passed some time since for the observance of the Sabbath has remained in force. Rev. C. C. Hoffman, who has the pastoral care of this Station, visits it frequently, and finds encouragement in doing so. In July, I visited this Station. Besides other proofs of interest at that time, I had the gratification to see many of the people throw away their *gree-grees*. Rocktown remains, as always, an inviting field of Missionary labor.

*Report of the**Statistics of the Station.*

Boarding Scholars (native), 12; Sabbath Scholars, about 30; Average Attendance on Public Services, 100; Day (or night) Scholars, about 30.

ST. MARK'S CHURCH.

The minister of this church, Rev. C. C. Hoffman, and his assistant, Rev. G. W. Gibson, have been greatly encouraged in all departments of their labor. Their services, and those of colonist and native catechists in connection with them, have been evidently blessed of God, as will appear from the following statement:—

Statistics of the Station.

Baptisms: Colonist, adult, 1; infant, 14; Native, adult, 11; infant, 5—total, 31. Confirmations: Colonist, 52; Native, 20—total, 72. Communicants: Colonist, 89; Native, 38—total, 127. Marriages: Colonist, 7; Native, 2—total, 9. Deaths: Colonist, adult, 7; infant 2—total, 9. Sabbath-school Scholars here and at Mt. Vaughan, 300.

ORPHAN ASYLUM.

This Institution has been greatly favored by the arrival of two teachers about the close of the year, namely, Misses H. Brittan and C. Hogan. Mr. Thomas Thomson, candidate for orders, assists Mr. Hoffman very much in the multifarious duties of this and other Stations under his care.

The number of pupils connected with the institution is now *twenty-six*. A number are admitted as day scholars. The Institution is in a highly satisfactory condition.

Near by the Asylum, the zealous Rector is endeavoring to found a hospital for the many poor sick colonists. *May the great Physician put it into the hearts of many to assist his pious, important enterprise.*

MT. VAUGHAN HIGH SCHOOL.

During the year, the sixteen students connected with this Institution have been placed at great disadvantage, in consequence of the destruction of our buildings in the late war. Part of them have been lodged at Rev. G. W. Gibson's, or in families near by. These have been instructed by Mr. Gibson, assisted by Mr. J. M. Thomson. More latterly, eight have been removed to Mt. Vaughan, in a small

building which survived the general destruction, where they are under the care of Mr. Thomas Mason.

The arrival, at the close of the year, of the excellent building for which contributions were so generously and promptly made, will soon furnish better accommodations than were ever had by this important arm of our Mission.

The agricultural department of the Institution, under the care of Mr. Thomas Mason, promises, at last, to contribute towards sustaining the scholars, as well as to furnish them needful industrial training.

FEMALE DAY SCHOOL.

This school, formerly at Mt. Vaughan, in consequence of the destruction of the buildings has been transferred to the Cape, where Mrs. Thomson, the teacher, resides. Some thirty girls receive here the rudiments of education.

HOFFMAN STATION.

This native Station, immediately in the neighborhood of the Cape Palmas people, in the position assigned them since the war, continues to flourish. It is under the immediate care of Mr. N. S. Harris, native superintendent, and Mr. Peter Carroll, colonist teacher. It has twenty boarding scholars, a number of whom, during the year, have made a profession of religion, and several are useful teachers of evening schools in the native villages around. St. James's Church—a spacious frame building, on a cheap plan—so much needed by the 1500 natives in its neighborhood—is in course of erection. An interesting Christian village is growing up on the Mission premises, composed of young men converted from heathenism. The attendance of the natives here on religious services is as great as the limited accommodations of the school-house, at the Station, will allow. The ministers and assistants who have labored amongst the Cape Palmas people report most favorably of their prospects.

SPRING HILL.

Such is the name given to the Station at Half Grahway, five miles east of Cape Palmas. It is under the immediate care of two native assistants, and favored with the joint supervision and labors of Rev. Messrs. Hoffman and Gibson. There are six boarding scholars. The

establishment here is chiefly maintained, by the zealous contributions of a lady of New York, through Mr. Hoffman.

CAVALLA STATION.

The Missionary Bishop here is assisted by Rev. C. F. Jones, Native Deacon; Misses Williford and Ball Foreign Teachers; Mr. John Wilson, Colonist; Mr. Charles Morgan and Mrs. Emma Gillett, Native Teachers; and Mr. E. Valentine, Catechist.

The boarding schools, which have been maintained without interruption, contain 35 girls and 20 boys. The average attendance on Sabbath services in the Church of the Epiphany has been about 200; Sunday evening and Wednesday evening, about 100.

The Missionary Bishop and his assistants, as heretofore, extend their ministrations to the five villages connected with Cavalla—three at Grahway, and three on River Cavalla. Besides which the Missionary Bishop and Mr. Jones have twice visited the tribes on the Cavalla River to its first falls, a distance of eighty miles. Two visitations have also been made to Rockbookah and Taboo, in the Babo and Plabo tribes, on the sea coast, and the former tribe, and Nyambo on the lower Cavalla River.

Not so much religious interest has been manifested amongst the people at and around Cavalla Station, as in former years. Still, progress has been made in religious knowledge, by many professing Christians, while some accessions have been made to the Church.

GITETABO, TEBO, AND NITIE LU.

The opening of these three stations during the year, under native assistants sent forth from Cavalla, has been an interesting step in advance.

The last-named place, Nitie Lu, is amongst the mountains about the Falls of the Cavalla, where, as the Board of Missions have been already informed, provision has been made in the bequest of the late Mrs. Bohlen of Philadelphia, for establishing a strong station.

It is most interesting to observe, how, from various points, simultaneously, the "one army of the living God" is advancing from the coast towards the interior of Africa. *May we of the Protestant Episcopal Church in the United States of America move onward, too, according to the abundant means and opportunity given to us!*

Statistics of Cavalla and out Stations.

Baptisms : Native, adults, 6 ; infants, 1 ; Colonist infants, 1—total, 8. Confirmations : Native, 21. Communicants : Foreign, 2 ; Native, 96 ; Colonist, 4—total, 102. Marriages : Native, 2. Deaths : Native, 1 ; Foreign, 2—total, 3. Missionary Contributions, \$60 ; Alms, \$40—total, \$100.

Day schools have been maintained, though with a small attendance, at Wotte and Kobla villages, on the Cavalla River.

ROCKBOOKAH.

This Station in the Babo tribe continues under the care of Mr. J. W. Dorsen, colonist. No boarding school has been attempted here. Mr. Dorsen, however, it is believed, endeavors faithfully to discharge his duty as catechist, by instructing adults and children, as he has opportunity in seven villages near the Station. And his influence begins to be felt for good, amongst the people.

TABOO.

This Station has languished, during the year, through the unfaithfulness of the native deacon in charge of it. Towards the close of the year, indeed, charges of such a grave nature were brought against him, as to demand immediate investigation, and ecclesiastical discipline ; but the sudden failure of the Missionary Bishop's health, prevented his attending to this matter before the close of the year. Doubtless, however, another person must be appointed to the Station, in order to have it sustained.

General Summary.

Missionaries : Foreign, (including Bishop), 2 ; Colonist, 4 ; Native, 2—total, 8. Candidates for Orders : Foreign, 1 ; Colonist, 2 ; Native, 2—total, 5. Teachers : Foreign, 4 ; Colonist, 12 ; Native, 12—total, 28. Confirmations : Colonist, 52 ; Native, 41—total, 93. Communicants : Colonist, 152 ; Native, 134—total, 286. Schools, Boarding : Colonist, 2 ; Native, do., 8 ; Colonist : Day, 7 ; Native, do., 5—total, 22. Scholars, Boarding : Colonist, 45 ; Native, 117—total, 162. Scholars, Day : Colonist, 198 ; Native, 105—total, 303. Scholars, Sabbath : Colonist, 481 ; Native, 267—total, 748. Average regular attendance : Colonist, 505 ; Native, 1,296—total, 1,801.

Occasional attendance, 25,000. Missionary Contributions, about \$120; Alms, 80—\$200.

The above report shows a gratifying increase in the number of communicants, colonist and native, and of those brought under the influence of the Mission. *The work grows, the fields on all sides are "white to the harvest."* But "THE LABORERS ARE FEW." Will not the Board unite, with anxious hearts, here in praying "the Lord of the harvest to send forth more laborers into His harvest?"

Respectfully submitted,

JNO. PAYNE,

*Missionary Bishop
of the Protestant Episcopal Church of the United States of
America, at Cape Palmas, and parts adjacent.*

[Aa.]

APPOINTMENTS.

Rev. B. R. Gifford	Cedar Falls & Waterloo	Iowa	Sept. 1, 1857.
" F. Emerson Judd	Mount Pleasant	" " "	"
" O. P. Thackara	St. Augustin	Florida	Oct. 1, "
" J. J. Corbyn	Independence	Missouri	" "
" C. F. Collins	Brownsville	Tennessee " "	" "
" Judson M. Curtis	Hopkinsville	Kentucky " "	" "
" Geo. Rottenstein	Covington	Louisiana " "	" "
" W. M. Carmichael, D. D. Milledgeville	Georgia	Nov. 1, "	"
" Ed. Winthrop	Maumee, Napoleon & Defiance	Ohio	" "
" Charles Reynolds	Lawrence	Kansas	Dec. 1, "
" R. C. Hines	Memphis	Tennessee, Jan. 1, 1858.	"
" J. W. Rogers	Somerville	" " "	"
" John Gierlow	Louisville	" " "	"
" T. B. Fairchild	Fort Dodge	Iowa	" "
" H. W. Beers	Lyons	" " "	"
" T. S. Savage, M. D. Shieldsboro & Mississippi City, Mississippi	" " "	" " "	"
" M. F. Sorenson	Waupaca	Wisconsin " "	"
" Luther Gregory	Columbus	" " "	"
" C. H. Albert	Matagorda	Texas	" "
" M. P. Charlot	Cold Spring	" " "	"
" Benjamin Evans	Winona	Minnesota " "	"
" G. B. Taylor	Petaluma	California " "	"
" H. F. M. Whitesides	Tuscumbia	Alabama " "	"
" W. N. Ward	Talbotson	Georgia	March 1, "
" J. L. Grover	Columbus	Ohio	" "
" W. D. Harlow	Florence	Alabama " 12,	"
" Edward Ballard	Brunswick	Maine	April 1, "
" S. R. Slack	Seaford, Laurel Hill, &c	Delaware " "	"
" W. L. Roberts	Syracuse, DeKalb Co	Illinois	" "
" T. T. Castleman	Kankakee, &c	" " "	"
" T. Greene	Wausaw & Mosinee	Wisconsin " "	"
" A. Meneaos	Choctaw & Washington Co	Alabama " "	"
" Dudley Chase	Sauk Rapids & St. Cloud	Minnesota " "	"
" J. C. Tennent	Elizabethtown & Belmont	Kentucky, July 1, "	"
" W. H. Stoy	Lima and Bristol	Indiana	" "
" John Wilkinson	Dixon	Illinois	" "

Rev. Edward McClure . . .	Warsaw	Illinois, . .	July 1, 1858.
" Geo. C. Harris	Nashville	Tennessee	" "
" F. B. Nash	Maysville	Kentucky,	Sept. 1, "
" John Hochuly	Fairfield	Iowa	" "
" W. S. Campbell	Tipton	"	" "
" W. Y. Johnson	Durant	"	" "

RESIGNATIONS.

Rev. J. Reynolds	Minden & Houma	Louisiana,	Oct. 1, 1857.
" W. M. Steel	Greenville	Tennessee	" "
" D. F. Hutchinson	Ottumna	Iowa	Nov. 1, "
" J. Wood Dunn	Lockport	Texas	" "
" M. S. Royce	Franklin	Tennessee,	Jan. 1, 1858.
" J. L. Gay	Loudon	"	" "
" Geo. White, D. D.	Florence	Alabama . .	" "
" E. D. Cooper	Nevada & Grass Valley	California,	Jan. 1, "
" L. N. Freeman	Warsaw	Illinois . .	Feb. "
" G. A. Crooke	Maysville	Kentucky,	March 1, "
" F. M. McAllister	St. Mary's	Georgia . .	" "
" W. S. Chadwell	Brunswick	Maine	April 1, "
" G. Unonius	Chicago	Illinois . .	" "
" O. Perinchief	Quindaro	Kansas . .	" "
" W. E. Eppes	Monticello & Waukeelah	Florida . .	June 1, "
" J. O. Barton	Superior (Lake Superior)	Wisconsin	" "
" J. B. Egar	Waukesha	"	July 1, "
" P. A. Johnson	Fairfield	Iowa	" 21, "
" A. J. M. Hudson	Delphi	Indiana . .	Aug. 1, "
" F. B. Nash	Tiskilwa & Providence	Illinois . .	" "
" W. N. Ward	Talbotson	Georgia . .	Sept. 1, "
" W. C. Munroe	Detroit	Michigan .	Oct. 1, "

[Ab.]

MISSIONARIES, &c., NOW IN THE FIELD.

MAINE.

Rt. Rev. GEORGE BURGESS, D. D., Bishop of the Diocese.	
Brunswick.....	Rev. E. Ballard.
Calais, &c.....	Rev. G. W. Durell.
Eastport.....	Rev. W. S. Chadwell.
Lewiston.....	Rev. ———.

NEW HAMPSHIRE.

Rt. Rev. CARLTON CHASE, D. D., Bishop of the Diocese.	
Concord.....	Rev. J. H. Eames.
Hanover.....	Rev. Edward Bourns, LL. D.
Holderness.....	Rev. Joshua R. Pierce.
Hopkinton.....	Rev. N. F. Ludlum.

DELAWARE.

Rt. Rev. ALFRED LEE, D. D., Bishop of the Diocese.	
Indian River, &c.....	Rev. William Wright.
Laurel, Seaford, &c.....	Rev. S. R. Slack.

GEORGIA.

Rt. Rev. STEPHEN ELLIOT, D. D., Bishop of the Diocese.	
Athens.....	Rev. M. H. Henderson, D. D.
Madison.....	Rev. Charles Coley.
Milledgeville.....	Rev. ———.
Rome.....	Rev. W. H. Clarke.
Talbotson.....	Rev. ———.

FLORIDA.

Rt. Rev. F. H. RUTLEDGE, D. D., Bishop of the Diocese.

Monticello and Waukeenah.....Rev. ———.

St. Augustine.....Rev. O. P. Thackara.

ALABAMA.

Rt. Rev. N. H. COBBS, D. D., Bishop of the Diocese.

Auburn.....Rev. E. Denniston.

Cahaba.....Rev. G. F. Cushman.

Carlowville.....Rev. F. B. Lee.

Choctaw and Washington.....Rev. A. Menas.

Florence.....Rev. W. D. Harlow.

Jacksonville.....Rev. T. A. Morris.

Tuscumbia.....Rev. H. F. M. Whitesides.

LOUISIANA.

Rt. Rev. LEONIDAS POLK, D. D., Bishop of the Diocese.

Covington.....Rev. George Rottenstein.

MISSISSIPPI.

Rt. Rev. W. M. GREEN, D. D., Bishop of the Diocese.

Clinton and Brandon.....Rev. F. Elwell.

Chickasaw Co.....Rev. ———.

Holmes Co.....Rev. B. Halstead.

Monticello.....Rev. J. S. Greene.

Shieldsboro.....Rev. T. S. Savage, M. D.

TENNESSEE.

Rt. Rev. J. H. OTEY, D. D., Bishop of the Diocese.

Brownsville.....Rev. C. F. Collins.

Chattanooga.....Rev. J. Sandells.

Greenville.....Rev. ———.

Nashville.....Rev. G. C. Harris.

Memphis.....Rev. R. Hines.

Somerville.....Rev. J. W. Rogers.

OHIO.

Rt. Rev. C. P. McILVAINE, D. D., D. C. L., Bishop of the Diocese.

Columbus.....	Rev. J. L. Grover.
East Cleveland and Euclid.....	Rev. T. Corlett.
Oberlin.....	Rev. W. C. French.
Milan.....	Rev. John P. Curran.
Napoleon and Defiance.....	Rev. E. Winthrop.
Tiffin.....	Rev. W. H. Cooper.

KENTUCKY.

Rt. Rev. B. B. SMITH, D. D., Bishop of the Diocese.

Danville.....	Rev. M. F. Maury.
Hopkinsville and Princeton.....	Rev. J. M. Curtis.
Maysville.....	Rev. F. B. Nash.
Paducah.....	Rev. W. Presbury.
Paris.....	Rev. J. A. Merrick.
Versailles.....	Rev. J. W. Venable.

INDIANA.

Rt. Rev. G. UPFOLD, D. D., LL. D., Bishop of the Diocese.

Connersville.....	Rev. James W. Stewart.
Delphi and Logansport.....	Rev. E. Birdsall.
Hillsborough.....	Rev. George Fiske.
Jeffersonville.....	Rev. James Runcie, M. D.
Laporte and Plymouth.....	Rev. Almon Gregory.
Lima, La Grange, and Goshen.....	Rev. W. H. Stoy.
Mishawauka, S. Bend and Bristol.....	Rev. ———.
New Harmony and Mt. Vernon.....	Rev. W. C. Armstrong.
Vanderburg Co.....	Rev. ———.
Worthington and Sullivan.....	Rev. Daniel Shaver.

ILLINOIS.

Rt. Rev. H. J. WHITEHOUSE, D. D., Bishop of the Diocese.

Dixon.....	Rev. John Wilkinson.
Geneseo and Cambridge.....	Rev. ———.
Pekin and Fremont.....	Rev. George Sayres.

Pittsfield, Pike Co.....	Rev. Robert Ryall.
Providence and Tiskilwa.....	Rev. ———.
Sycamore.....	Rev. W. H. Roberts.
Warsaw.....	Rev. E. McClure.
Waverly and Chesterfield.....	Rev. Walker Dresser.

MICHIGAN.

Rt. Rev. S. A. McCoskry, D. D., D. C. L., Bishop of the Diocese.

LAKE SUPERIOR.

Eagle River and Copper Harbor.....	Rev. John Bramwell.
Marquette.....	Rev. Henry Safford.
Ontonagon.....	Rev. ———.

LOWER PENINSULA.

Brooklyn and Junction.....	Rev. W. N. Lyster.
Detroit.....	Rev. ———.
Jonesville and Hillsdale.....	Rev. L. H. Corson.
Livingston Co.....	Rev. Henry Banwell.
Lyons and Ionia.....	Rev. ———.
Saginaw City and County.....	Rev. ———.

WISCONSIN.

Rt. Rev. J. KEMPER, D. D., LL. D., Missionary Bishop.

Columbus.....	Rev. ———.
Delafield.....	Rev. James De Koven.
Fox Lake and Ripon.....	Rev. L. R. Brainard.
Green Bay, (Indian Mission).....	Rev. E. A. Goodnough.
Manitouwoc.....	Rev. ———.
Marquette, &c.....	Rev. G. R. Bartlett.
Mineral Point.....	Rev. Josiah Phelps.
Oconomowoc.....	Rev. L. W. Davis.
Portage.....	Rev. Hugh M. Thompson.
Scandinavian Mission.....	Rev. J. G. Gassman.
Superior, Douglas Co.....	Rev. ———.
Waukesha.....	Rev. ———.
Waupaca.....	Rev. M. F. Sorenson.
Wausau and Mosinee.....	Rev. T. Greene.
Whitewater.....	Rev. L. R. Humphrey.

MINNESOTA.

Rt. Rev. J. KEMPER, D. D., LL. D., Missionary Bishop.

Douglas.....	Rev. J. Williamson.
Itinerant.....	Rev. Timothy Wilcoxson.
Do.	Rev. J. S. Chamberlaine.
St. Anthony.....	Rev. C. Woodward.
St. Peter.....	Rev. Ezra Jones.
Sauk Rapids and St. Cloud.....	Rev. Dudley Chase.
Shakapee.....	Rev. E. P. Gray.
Stillwater.....	Rev. J. A. Russell.
Winona.....	Rev. B. Evans.

IOWA.

Rt. Rev. H. W. LEE, D. D., Bishop of the Diocese.

Cedar Falls and Waterloo.....	Rev. B. R. Gifford.
Des Moines Co.....	Rev. J. Batchelder.
Durant.....	Rev. W. Y. Johnson.
Fairfield.....	Rev. J. Hochuly.
Fort Dodge.....	Rev. T. B. Fairchild.
Fort Madison.....	Rev. William Adderly.
Iowa City.....	Rev. W. H. Barris.
Mount Pleasant.....	Rev. F. Emerson Judd.
Tipton.....	Rev. W. T. Campbell.
Lyons.....	Rev. H. W. Beers.

MISSOURI.

Rt. Rev. C. S. HAWKS, D. D., Bishop of the Diocese.

Fayette and Columbia.....	Rev. W. R. Pickman.
Hannibal.....	Rev. J. W. Dunn.
Independence.....	Rev. Joseph J. Corbyn.
Louisiana and Bowling Green.....	Rev. J. T. Worthington, D. D.
St. Louis.....	Rev. S. Massock, D. D.
St. Joseph.....	Rev. ———.
Weston.....	Rev. Francis R. Holeman.

ARKANSAS.

Rt. Rev. J. H. OTEY, D. D., Bishop of Tennessee, acting Missionary Bishop.

Camden and El Dorado.....	Rev. ———.
Fayetteville.....	
Fort Smith and Van Buren.....	Rev. William Binet.
Helena.....	Rev. Otis Hackett.

TEXAS.

The Standing Committee of the Diocese.

Cold Spring and Huntsville.....	Rev. N. B. Charlot.
Columbus and La Grange.....	Rev. ———.
Lockhart, &c.....	Rev. L. H. Jones.
Marshall.....	Rev. ———.
Matagorda.....	Rev. C. H. Albert.
San Augustine, &c.....	Rev. John Owen.
Washington and Independence.....	Rev. ———.

KANSAS.

Rt. Rev. J. KEMPER, D. D., LL. D., Missionary Bishop.

Leavenworth and Itinerant.....	Rev. Hiram Stone.
Lawrence.....	Rev. C. Reynolds.
Manhattan.....	Rev. N. O. Preston.
Lecompton.....	Rev. W. J. Ellis.
Wyandotte.....	Rev. R. S. Nash.
Topeka.....	Rev. C. M. Callaway.

NEBRASKA.

Rt. Rev. H. W. LEE, D. D., Missionary Bishop.

Omaha City.....	Rev. G. W. Watson.
Nebraska City.....	Rev. Eli Adams.

CALIFORNIA.

Rt. Rev. W. I. KIP, D. D., Missionary Bishop.

Coloma.....	Rev. David F. McDonald.
Petaluma.....	Rev. G. B. Taylor.
Oakland.....	Rev. B. Akerly.

OREGON AND WASHINGTON.

Rt. Rev. T. F. Scott, D. D., Missionary Bishop.

Oregon City	Rev. Mr. Fackler.
Portland	Rev. John Sellwood.
Milwaukee and Oswego	Rev. J. McCormac.
Salem.....	Rev. J. R. W. Sellwood.
Ft. Vancouver, Washington Ter, ...	Rev. John McCarty, D. D.

[Ac.]

TABLE of Parishes contributing to Domestic and Foreign Missions, from 1st October, 1857, to October 1st, 1858.

	Domestic.	Foreign.		Domestic.	Foreign.
MAINE—			VERMONT—continued.		
Augusta, St. Mark's.....	5 00	5 00	Enosburg, Christ.....		
Bangor, St. John's.....	5 00	5 00	Factory Point, Zion.....		
Bath, Grace.....			Fairfax, Christ.....	5 50	5 50
Biddeford, Emmanuel.....			Fairfield, Trinity.....		
Brunswick, St. Paul's.....	5 00	5 00	Guilford, Christ.....		4 00
Calais, St. Anne's.....			Highgate, St. John's.....		
Camden, St. Thomas'.....			Hydeville, St. James'.....	19 48	19 48
Dresden, St. John's.....			Jericho, Calvary.....		5 27
Gardiner, Christ.....	66 41	180 20	Middlebury, St. Stephen's.....	3 78	
Lewiston, Trinity.....	2 69	2 69	Montgomery, Union.....	5 07	9 07
Old Town, St. James'.....	1 50	1 50	Montpelier, Christ.....	10 00	
Portland, St. Luke's.....	10 18	10 18	Norwich, St. Andrew's.....	8 70	
" St. Stephens'.....		20 00	Poultney, St. John's.....		
Rockland, St. Peter's.....			Randolph, Grace.....	6 00	6 56
Saco, Trinity.....			Royalton, St. Paul's.....	6 00	10 00
Wiscasset, St. Philip's.....	3 44	3 44	Rutland, Trinity.....	34 00	34 00
Miscellaneous.....			Shelburne, Trinity.....		
16 Par.—8 contrib. to D. M.			Sheldon, Grace.....	5 00	10 30
" 9 " F. M.	99 22	233 01	St. Alban's, Union.....	10 09	12 00
NEW HAMPSHIRE—			Tinmouth, St. Stephen's.....		
Claremont, Trinity.....	19 00	28 44	Vergennes, St. Paul's.....		
" (West) Union..	5 00	4 00	Waitsfield, Christ.....		
Concord, St. Paul's.....		8 00	Wells, St. Paul's.....		
Cornish, Trinity.....			Windsor, St. Paul's.....	5 00	7 44
Dover, St. Thomas'.....	3 00		Woodstock, St. James'.....		
Hanover, St. Thomas'.....			Miscellaneous.....		
Holderness, St. Mark's.....			33 Par.—18 contrib. to D. M.		
Hopkinton, St. Andrew's.....	13 54	3 00	" 17 " F. M.	242 66	270 82
Manchester, St. Michael's.....	30 00	45 00	MASSACHUSETTS—		
Nashua, St. Luke's.....	2 76		Amesbury, St. James'.....	6 78	8 60
Plainfield, Grace.....			Andover, Christ.....	29 42	78 25
Portsmouth, St. John's.....	93 11	69 29	Ashfield, St. John's.....		7 27
Walpole, (Drewsville) St.			Auburndale, St. Paul's*.....	8 13	11 00
Peter's.....			Boston, Advent.....	83 00	20 00
Miscellaneous.....			" Christ.....	15 00	20 00
13 Par.—7 contrib. to D. M.			" Grace.....	50 00	92 00
" 6 " F. M.	166 41	157 73	" Messiah.....		40 00
VERMONT—			" Seaman's Chapel..		
Arlington, St. James'.....	20 00	20 00	" St. John's.....		
Bellows' Falls, Emmanuel..			" St. Mark's.....		
Bennington, St. Peter's.....	5 00	5 00	" St. Mary's.....		
Berkshire, Calvary.....	7 89	7 89	" St. Matthew's.....	11 00	10 00
Bethel, Christ.....	13 00	12 00	" St. Paul's*.....	376 00	1205 54
Brandon, St. Thomas'.....			" St. Stephen's.....	50 00	
Brattleboro', St. Michael's.....	4 50	5 00	" Trinity.....	205 62	281 22
Burlington, St. Paul's.....	73 65	97 31	Bridgewater, Trinity.....		
			Brookline, St. Paul's*.....		230 00

	Domestic.	Foreign.		Domestic.	Foreign.
MASSACHUSETTS—continued.			RHODE ISLAND—continued.		
Cambridge, Christ.....	30 00		Manville, Emmanuel.....		
Cambridgeport, St. Peter's..			Middletown, Holy Cross...		
Charlestown, St. John's....	36 00		Newport, Emmanuel.....		10 00
Chelsea, St. Luke's.....	6 80	4 31	“ Trinity.....	142 62	100 00
Chicopee, Grace.....	6 00		“ Zion.....	46 00	100 00
Clappville, Christ.....			North Providence, St. Paul's	18 00	33 49
Dedham, St. Paul's.....			Pawtucket, St. Paul's.....	2 25	1 00
Dorchester, St. Mary's.....	22 00	22 00	Portsmouth, St. Mary's....		5 00
Fall River, Ascension*....	2 09		“ St. Paul's.....		
Gt. Barrington, St. James*		28 00	Providence, Grace.....	105 70	158 49
Greenfield, St. James'.....			“ Messiah.....		
Hanover, St. Andrew's*....	40 00	50 67	“ St. Andrew's.....	30 38	24 35
Haverhill, Trinity.....			“ St. John's*....	672 72	1296 96
Hopkinton, St. Paul's.....	2 50	2 50	“ St. Mark's.....	4 20	
Jamaica Plains, St. John's..	75 00	75 00	“ St. Stephen's.....	151 07	25 00
Lanesborough, St. Luke's..	10 00	5 00	Tower Hill, St. Paul's.....		
Lawrence, Grace.....			Wakefield, Ascension.....		
Lee, St. George's.....			Warren, St. Mark's*....	39 13	35 31
Lenox, Trinity.....			Westerly, Christ.....	25 00	45 00
Lowell, St. Anne's.....	64 50	73 50	Wickford, St. Paul's.....	20 00	33 50
Lynn, St. Stephen's.....			Woonsocket, St. James'...		
Marblehead, St. Michael's..	34 00	63 17	Miscellaneous.....	3 00	2 00
Medford, Grace.....		15 00	31 Par.—16 contrib. to D. M.		
Melrose, Trinity.....			“ 16 “ F. M.	1307 07	1898 10
Millville, St. John's.....	8 00	8 00			
Nantucket, St. Paul's.....			CONNECTICUT—		
New Bedford, Grace.....			Ansonia, Christ.....	5 00	6 00
New Boston, St. Andrew's..			Bantam Falls, St. Paul's..		
Newburyport, St. Paul's*..	5 00	70 00	Bethany, Christ.....		
Newton Corner, Grace*....	12 00	46 00	Bethel, St. Thomas'.....		
Newton L. Falls, St. Mary's	20 00		Bethlehem, Christ.....		
North Adams, St. John's....			Birmingham, St. James'..	100 00	50 00
Northampton, St. John's..	43 40	26 80	Bloomfield, St. Andrew's..		
Otis, St. Paul's.....			Branford, Trinity.....	10 00	115 00
Pawtucket, Trinity.....			Bridgeport, Christ.....		
Plymouth, Christ.....			“ Nativity.....		
Pittsfield, St. Stephen's....	49 47		“ St. John's.....	133 00	
Quincy, Christ.....	22 00	8 00	“ St. Paul's.....		
Roxbury, St. James*.....	120 00	52 75	Bridgewater, St. Mark's...	9 31	
“ St. John's.....			Bristol, Trinity.....	18 00	14 35
Salem, St. Peter's.....	185 33	162 57	Broadbrook, Grace.....	6 10	1 06
Sandwich, St. John's.....			Brookfield, St. Paul's.....	24 50	15 00
Springfield, Christ.....	82 20	35 30	Brooklyn, Trinity.....	15 00	
Stockbridge, St. Paul's....	8 00	6 00	Canaan, Christ.....		2 25
Swansea, Christ.....		1 20	Central Village, St. Paul's.		
Taunton, St. Thomas'.....	25 00	25 00	Cheshire, St. Peter's.....	40 87	9 00
Van Deusenville, Trinity...	7 50	7 50	Danbury, St. James'.....	17 61	9 27
Waltham, Christ.*.....	44 00	44 00	Darien, St. Luke's.....		
Wilkinsonville, St. John's..		7 78	East Haddam, St. Stephen's	5 00	3 23
Wood's Hole, Messiah.....	19 17	24 46	East Hartford, Grace.....		
Worcester, All Saints*....	12 00	27 00	East Haven, Christ.....	3 00	2 00
Miscellaneous.....	118 00	117 00	Easton, Christ.....	1 00	1 00
69 Par.—38 contrib. to D. M.			East Plymouth, St. Matth..		
“ 38 “ F. M.	1953 57	3012 39	Essex, St. John's.....	8 00	
RHODE ISLAND—			Fairfield, St. Paul's.....		
Barrington.....			Fair Haven, St. James....	55 31	57 25
Bristol, St. Michael's.....			Greenwich, Christ.....	27 00	19 16
Crompton, St. Philip's.....			Guilford, Christ.....	21 18	21 18
East Greenwich, St. Luke's	14 00	10 00	Hamden, Grace.....	36 35	36 35
Fiskville (Mission. Station)			Hartford, Christ*.....	106 18	244 26
Greenville, St. Thomas'....			“ St. John's.....	193 35	68 00
Jamestown, St. Matthew's..	2 00	2 00	“ St. Paul's.....	20 10	
Johnston, St. Peter's.....			Harwinton, Christ.....	2 00	4 00
Lonsdale, Christ.....	28 00	16 00	Hebron, St. Peter's.....	7 50	7 50
Manton, St. Peter's.....	8 00		Hitchcockville, Union....		
			Huntington, St. Paul's....	3 00	8 00

	Domestic.	Foreign.		Domestic.	Foreign.
CONNECTICUT—continued.			CONNECTICUT—continued.		
Kent, St. Andrew's	4 00	8 30	West Haven, Christ.....	9 87	10 93
Killingworth, Union.....		25 00	Weston, Emmanuel.....	5 00	5 00
Litchfield, St. Michael's...		4 83	Westport, Christ.....	16 00	18 00
Long Hill, Grace.....	2 83		Westville, St. James'.....	5 00	5 00
Manchester, St. Mary's....			Wilton, St. Matthew's....	7 26	
Marbledale, St. Andrew's...			Windham, St. Paul's.....		
Meriden, St. Andrew's.....	20 00	20 00	Windsor, St. Gabriel's....	5 00	5 00
Middle Haddam, Christ*...			Windsor Locks, St. Barth's		
Middletown, Holy Trinity..	37 00	66 24	Winsted, St. James'.....	6 00	8 13
Milford, St. Peter's.....	26 56	41 75	Wolcott, All Saints'.....		
Milton, Trinity.....			Wolcottville, Trinity.....		
Monroe, St. Peter's.....	6 33	6 00	Woodbury, St. Paul's.....	16 00	10 00
Naugatuck, St. Michael's...			Yantic, Grace.....		
New Britain, St. Mark's....	17 35	33 04	Zoar, St. James'.....		1 00
New Canaan, St. Mark's...	2 75	4 06	Miscellaneous.....	133 00	223 00
New Haven, Christ.....			119 Par.—67 contrib.to D.M.		
“ “ St. John's.....			“ 65 “ F.M.....	2776 41	2276 14
“ “ St. Luke's.....	1 00	1 00			
“ “ St. Paul's.....	375 00	150 00	NEW YORK—		
“ “ St. Thomas'.....	25 25	54 75	<i>Albany County:</i>		
“ “ Trinity.....	211 75	94 00	Albany, Grace.....	11 55	
New Hartford, St. John's...			“ Holy Innocents'.....	26 50	37 50
New London, St. James'...	50 00	50 00	“ St. Paul's.....	41 75	
New Milford, St. John's....	45 00	38 00	“ St. Peter's.....	140 00	140 00
Newtown, Trinity*.....	62 34	23 27	“ Trinity.....		
Nichol's Farms, Trinity...	3 00	8 00	Cohoes, St. John's.....	19 50	8 00
North Branford, Zion.....			Rensselaerville, Trinity...	7 50	7 50
North Canaan, Christ.....			S. Westerloo, Emmanuel...		
Northfield, Trinity.....			West Troy, Trinity.....		
Northford, St. Andrew's...		5 00			
North Guilford, St. John's.			<i>Clinton County:</i>		
North Haven, St. John's....		5 00	Centreville, St. Paul's....		
Norwalk, St. Paul's.....	62 84	32 34	Champlain, St. John's....		
Norwich, Christ.....	38 00	26 00	Ellenburg, St. Peter's....		
“ Trinity.....	18 18	33 00	Plattsburg, Trinity.....	31 00	69 41
Old Saybrook, Grace.....	20 00	5 13	Rouse's Point, Christ.....		
Oxford, St. Peter's.....		2 00			
Plymouth, St. Peter's.....	8 00		<i>Columbia County:</i>		
Pomfret, Christ.....			Clavarak, Trinity.....		5 32
Poquetannock, St. James'.			Copake, St. John's.....		
Portland, Trinity.....	35 00	15 00	Hudson, Christ.....	14 14	14 97
Quakers' Farms, Christ....			Kinderhook, St. Paul's....	14 31	3 56
Redding, Christ.....			Stockport, St. John the		
Ridgefield, St. Stephen's...			Evangelist's.....	9 00	6 00
Roxbury, Christ.....	8 08				
Salisbury, St. John's.....	10 00	10 00	<i>Delaware County:</i>		
Scotland, Grace.....			Bloomfield, Grace.....		
Seymour, Trinity.....			Delhi, St. John's.....	18 51	30 30
Sharon, Christ.....	4 00		Hobart, St. Peter's.....		
Southbury, Church of the			Walton, Christ.....	2 50	7 85
Resurrection.....					
S. Glastonbury, St. Luke's.	10 30	7 57	<i>Duchess County:</i>		
Southport, Trinity.....		57 84	Amenia, St. Thomas'.....		2 00
Stamford, St. John's.....	233 00	60 00	Annandale, Holy Innocents'	5 00	
Stonington, Calvary.....	37 00	25 00	Beekman, St. Mary's....		
Stratford, Christ.....	90 86	133 10	Clinton, Apostles'.....		
Tariffville, Trinity.....		6 00	Fishkill, Trinity.....	5 00	5 00
Tashua, Christ.....	16 00	16 00	“ Landing, St. Anna's	77 64	49 69
Thompsonville, St. Andrew's	7 00		Glenham, St. John Baptist.	3 00	
Unionville, Christ.....			Hyde Park, St. James'....		
Wallingford, St. Paul's....	30 00	20 00	Lithgow, St. Peter's.....		
Warehouse Point, St. John's			Lower Red Hook, Christ....	20 71	
Washington, St. John's....			Pleasant Valley, St. Paul's.	2 00	2 50
Waterbury, St. John's.....	141 50	169 00	Poughkeepsie, Christ.....	203 42	134 07
Watertown, Christ.....	40 00	40 00	“ St. Paul's....	23 38	47 92
West Hartford, St. James'.			Red Hook, St. Paul's.....	25 00	25 00

	Domestic.	Foreign.		Domestic.	Foreign.
NEW YORK—continued.			NEW YORK—continued.		
Rhinebeck, Messiah.....	83 05	64 00	<i>New York County:</i>		
Wappinger's Falls, Zion...			New York, Advent.....	17 00	
<i>Essex County:</i>			" All Angels'.....		19 47
Boquet, St. John's Chapel.			" All Saints'.....		
Essex, St. John's.....	10 00	5 50	" Annunciation.....		
Keeseville, St. Paul's.....			" Ascension*.....	2019 94	2811 65
Ticonderoga, The Cross...			" Astor Place Mission		
<i>Franklin County:</i>			" Calvary.....	435 00	255 00
Malone, St. Mark's.....	4 00	20 00	" Christ.....	117 00	189 61
<i>Fulton County:</i>			" Emmanuel and St.		
Johnstown, St. John's....			George the Martyr's		
<i>Greene County:</i>			" Epiphany.....	65 72	66 22
Athens, Trinity.....			" Holy Comforter....		
Cairo, Calvary.....			" Our Saviour.....		
Catskill, St. Luke's.....	13 00		" Good Shepherd....		
Coxsackie, Christ.....			" Grace.....	525 00	
Greeneville, Christ.....	3 00	2 00	" Holy Apostles.....		
Oakhill, St. Paul's.....	5 00	5 00	" Holy Communion....	1000 00	500 00
Prattsville, Grace.....			" Holy Evangelists'..		
Windham, Trinity.....	4 00		" Holy Innocents'...	11 00	9 00
<i>Herkimer County:</i>			" Holy Martyrs'.....		
Fairfield, Trinity.....			" Incarnation.....	194 96	362 01
Herkimer, Christ.....			" Intercession, }		
Little Falls, Emmanuel...			Carmansville, }	52 65	129 25
Norway, Grace.....			" Madison St. Chapel	2 00	
<i>King's County:</i>			" Messiah.....		
Brooklyn, Calvary.....			" Nativity.....		
" Christ*.....		203 50	" Redeemer, }		
" Grace.....	130 10	97 29	Yorkville, }	38 88	31 45
" Holy Trinity.....	50 00	166 40	" St. Andrew's, }		
" Messiah.....	7 57	7 57	Harlem, }		
" Redeemer.....			" St. Ann's.....		
" St. Ann's.....	667 84	692 93	" St. Bartholomew's..	832 01	648 06
" St. John's.....	59 75	23 20	" St. Clement's.....	120 18	
" St. Luke's.....			" St. Cornelius'.....		
" St. Mark's.....			" St. Esprit.....		
" St. Mary's.....	17 04		" St. George's.....	1489 38	2632 69
" St. Michael's.....			" St. James'.....	94 00	
" St. Peter's.....	103 95	390 15	" St. John's Chapel..	38 43	56 90
" (North), Christ.....			" St. John the Baptist	24 21	
" (South), Ascension...			" St. John the Evan-		
" " St. Paul's... 18 47	15 09		gelist's.....	10 00	10 00
Bushwick, Ascension.....			" St. Luke's.....	106 48	106 36
East New York, Trinity...			" St. Mark's.....	411 42	980 00
Fort Hamilton, St. John's..		2 50	" St. Mary's, }		
Flatbush, St. Paul's.....			Manhattanville, }	57 46	69 61
Greenpoint, Ascension...	12 81	9 25	" St. Michael's, }		
New Utrecht (Bay Ridge),			Bloomingdale, }	10 00	3 58
Christ*.....	138 64	529 56	" St. Paul's Chapel..	48 13	75 55
Williamsburg, Calvary....	1 68		" St. Peter's.....		29 00
" Grace.....	3 00	3 00	" St. Philip's.....		
" St. James', (col'd)			" St. Stephen's.....	2 00	
" St. John's.....			" St. Thomas'.....	311 73	100 00
" St. Mark's.....	21 28		" St. Timothy.....		
" St. Paul's.....			" Transfiguration....	160 00	5 00
<i>Montgomery County:</i>			" Trinity.....	74 48	299 50
Amsterdam, St. Ann's....			" Trinity Chapel....	352 26	376 31
Canajoharie, St. Polycarp's			" Zion.....		
			<i>Orange County:</i>		
			Canterbury, St. John's...		
			Cornwall, Holy Innocents'.		
			Goshen, St. James'.....	64 80	88 81
			Newburg, St. George's...	51 40	
			New Windsor, St. Thomas'	28 85	28 85
			Port Jervis, Grace.....		

	Domestic.	Foreign.		Domestic.	Foreign.
<i>NEW YORK—continued.</i>			<i>NEW YORK—continued.</i>		
South Middletown, Grace..			Mechanicsville, St. Luke's.	5 25	2 10
Walden, St. Andrew's.....	3 00	2 00	Saratoga Springs, Bethesda		
<i>Otsego County:</i>			Schuylerville, St. Stephen's		
Butternuts, Christ.....			Stillwater, St. John's.....	1 75	1 05
Cherry Valley, Grace.....	5 00		Waterford, Grace.....	161 00	10 00
Cooperstown, Christ.....	63 75	34 30	West Charlton, St. Mary's.		
Exceter, St. John's.....			<i>Schenectady County:</i>		
Garrettsville, St. Mark's....			Duanesburg, Christ.....	5 35	4 00
Morris, Zion.....	34 50	34 50	Schenectady, St. George's..	20 00	15 00
Otego, Immanuel.....			<i>Schoharie County:</i>		
Richfield, St. Luke's.....			Schoharie, St. Andrew's...		
Richfield Springs, St. John's	6 20		<i>St. Lawrence County:</i>		
Unadilla, St. Matthew's.....	12 00		Canton, Grace.....	4 00	4 00
Westford, St. Timothy's...			Morristown, Christ.....		
<i>Putnam County:</i>			Norfolk, Grace.....		
Cold Springs, St. Mary's... 8 66			Ogdensburg, St. John's...	15 00	15 00
Paterson, Christ.....			Potsdam, Trinity.....	14 15	9 00
Philipstown, St. Philip's.. 13 00	17 31		Waddington, St. Paul's....	5 00	
<i>Queen's County:</i>			<i>Suffolk County:</i>		
Astoria, St. George's..... 59 50	56 66		Huntington, St. John's....		
Cold Sp. Harbor, St. John's			Islip, St. John's.....		
Flushing, St. George's.... 81 00			“ St. Mark's.....	4 00	
Glen Cove, St. Paul's.....			Patchogue, St. Paul's.....		
Hempstead, St. George's... 37 33	38 47		Sag Harbor, Christ.....	16 00	24 83
Jamaica, Grace.....	40 69		Setauket, Caroline.....	4 90	7 44
Little Neck, Zion.....	57 17	57 48	Smithtown, St. James'....		3 00
Manhasset, Christ.....	54 09	33 50	<i>Sullivan County:</i>		
Maspeth, St. Saviour's.... 17 50	25 50		Monticello, St. John's.....	10 00	8 00
Newtown, St. James'..... 13 39	15 00		<i>Ulster County:</i>		
Oyster Bay, Christ..... 3 10			Ellenville, St. Paul's.....		
Ravenswood, St. Thomas'.. 16 80	20 00		Esopus, Ascension.....		
Rockaway, Trinity.....	17 00	14 25	Kingston, St. John's.....	15 00	10 00
South Oyster Bay, Grace.. 5 00	4 54		Malden, —.....		5 00
Whitestone, Grace.....	25 00		Marlborough, Christ.....		
<i>Rensselaer County:</i>			Milton, All Saints'.....		
Greenbush, Messiah..... 4 88	4 37		Rondout, Holy Spirit.....		
Hoosick Falls, St. Mark's..			Stone Ridge, St. Peter's..		
Lansingburg, Trinity..... 20 00			Ulster, Trinity.....	10 31	16 25
Schaghticoke, Trinity.....			<i>Warren County:</i>		
Troy, Christ.....	10 00	10 00	Caldwell, St. James'.....		
“ Holy Cross.....	55 00		Chester (Pottersville) Christ		
“ St. John's.....	30 00	30 00	Glenn's Falls, Messiah....	1 00	
“ St. Paul's.....	195 42	120 00	<i>Washington County:</i>		
<i>Richmond County:</i>			Fort Edward, St. James'... 7 29	3 57	
Castleton, St. Mary's.....			Granville, Trinity.....		
“ St. Paul's.....		3 75	Hampton, Christ.....		
Clifton, St. John's.....			Sandy Hill, Zion.....	12 22	6 30
“ St. Simon's Chapel			White Hall, St. Paul's.....		
Factoryville, Trinity Chapel	22 67	22 83	<i>Westchester County:</i>		
New Brighton, Christ..... 189 00	78 93		Bedford, St. Matthew's....		19 00
Richmond, St. Andrew's... 22 68	66 00		Briar Cliff, St. Mary's....		
Rossville, St. Luke's.....			Beechwood, St. Mary's....	14 81	19 12
<i>Rockland County:</i>			Cortlandt (Croton), St. Au-		
Haverstraw, Holy Trinity..		2 50	gustine's.....		
Piermont, Christ.....		3 00	East Chester, St. Paul's....	20 00	
<i>Saratoga County:</i>			Fordham, St. James'.....		
Balston Spa, Christ.....			Greenburg, Zion.....	12 97	6 58
Burnt Hills, Calvary..... 17 45					
Charlton, St. Paul's..... 7 00					

	Domestic.	Foreign.		Domestic.	Foreign.
NEW YORK—continued.			WESTERN N. Y.—continued.		
Greenburg, Christ Mission Ch.		3 50	<i>Chenango County:</i>		
Irvington, St. Barnabas'...			Bainbridge, St. Peter's....	9 00	10 00
Katonah, St. Mark's.....			Guilford, Christ.....	10 13	9 12
Lewisboro', St. John's.....			Greene, Zion.....	15 50	5 50
Mamaroneck, St. Thomas'...			Mt. Upton, Grace.....		
Morrisania, St. Ann's*....			New Berlin, St. Andrew's...	18 80	30 00
“ Village, St. Paul's			Norwich, Emmanuel.....		
Mott Haven, St. Mary's....			Oxford, St. Paul's.....	41 30	45 00
Mount Vernon, Trinity....			Sherburne, Christ.....	8 94	10 22
New Castle, St. Mark's.....			<i>Cortland County:</i>		
New Rochelle, Trinity.....	34 00		Cortlandville, Grace.....	3 00	
North Castle, St. Mary's....			Homer, Calvary.....	6 24	38 22
“ St. Stephen's			Truxton, St. Mary's.....		
North Salem, St. James'...			<i>Erie County:</i>		
Peekskill, St. Peter's.....	23 00	18 00	Black Rock, Grace.....	4 56	4 55
Pelham, Christ.....		53 21	Buffalo, Ascension.....		
Pleasantville, St. John's...			“ St. James'.....	12 00	8 00
Port Chester, St. Peter's...			“ St. John's.....	60 50	67 10
Rye, Christ.....	40 60	46 63	“ St. Luke's.....		
Scarsdale, St. James the Less	21 80	13 00	“ St. Paul's.....	156 44	35 25
Sing Sing, St. Paul's.....	26 75	37 00	“ Trinity.....	78 38	57 72
Somers, St. Luke's.....			<i>Genesee County:</i>		
Tarrytown, Christ.....	34 57	28 25	Batavia, St. James'.....	30 03	8 03
Tuckahoe, St. John's.....			Le Roy, St. Mark's.....	38 00	125 00
West Chester, St. Peter's...	137 89	59 12	Stafford, St. Paul's.....		
West Farms, Grace.....	66 30	25 00	<i>Jefferson County:</i>		
White Plains, Grace.....	42 50	89 75	Adams, Emmanuel.....		
Yonkers, St. John's.....	86 32	91 30	Brownville, St. Paul's....	7 65	
Miscellaneous.....	542 54	1286 86	Cape Vincent, St. John's...	4 00	
270 Par.—136 contrb. to D.M.			Dexter, All Saints'.....		
“ 115 “ F. M.	13288 96	15303 11	Pierrepont Manor, Zion...	36 35	30 49
WESTERN NEW YORK—			Redwood, St. Peter's.....		
<i>Alleghany County:</i>			Sackett's Harbor, Christ...	3 75	1 50
Angelica, St. Paul's.....	20 00	24 00	Theresa, St. James'.....		
Canaseraga, Trinity.....			Watertown, Trinity.....	35 09	27 70
Cuba, Christ.....	2 00	1 00	<i>Lewis County:</i>		
Philipsville, St. Philip's...			Constableville, St. Paul's		
<i>Broome County:</i>			Chapel.....		
Binghampton, Christ.....	14 00		Lowville, Trinity.....		
Harpersville, St. Luke's...	2 25	2 00	<i>Livingston County:</i>		
Windsor, Zion.....			Avon, Zion.....	7 50	13 50
<i>Cattaraugus County:</i>			Dansville, St. Peter's.....	2 00	2 00
Ellicottsville, St. John's...	5 00		Geneseo, St. Michael's....	3 25	20 00
Olean, St. Stephen's.....	2 00	4 00	Hunt's Hollow, St. Mark's.		2 00
<i>Cayuga County:</i>			Nunda, Grace.....		3 00
Auburn, St. Peter's.....	29 00	29 65	Mt. Morris, St. John's*....	140 75	
Aurora, St. Paul's.....	2 60	2 60	<i>Madison County:</i>		
Moravia, St. Matthew's....	2 24	1 00	Cazenovia, St. Peter's....	3 00	5 55
Port Byron, St. Paul's.....			Chittenango, St. Paul's...	1 00	
<i>Chautauque County:</i>			Hamilton, St. Thomas'....		
Dunkirk, St. John's.....	4 11		Oneida Depot, St. John's...		
Forestville, St. Peter's....			Perryville, St. Stephen's...		
Fredonia, Trinity.....			<i>Monroe County:</i>		
Jamestown, St. Luke's....			Brockport, St. Luke's....		
Mayville, St. Paul's.....			Charlotte, All Saints'....		
Westfield, St. Peter's.....			Honeoye Falls, St. John's..		
<i>Chemung County:</i>			Mumford, St. George's....		
Elmira, Trinity.....			Penfield, Trinity.....		

	Domestic.	Foreign.		Domestic.	Foreign.
WESTERN N. Y.—continued.			WESTERN N. Y.—continued.		
Pittsford, Christ.....	2 67	1 50	<i>Seneca County:</i>		
Rochester, Christ.....	34 16	19 55	Seneca Falls, Trinity.....	4 52	3 72
“ Grace.....	79 99	104 02	Waterloo, St. Paul's.....	15 22	30 96
“ St. Luke's*.....	322 94	244 61	<i>Sterben County:</i>		
“ Trinity.....	80 00	80 00	Addison, Redeemer.....		
<i>Niagara County:</i>			Bath, St. Thomas'.....	30 88	26 87
Lewiston, St. Paul's.....			Bradford, St. Andrew's....		
Lockport, Christ.....	3 26		Corning, Christ.....	22 36	25 50
“ Grace.....	2 00		Hammondsport, St. James'	9 00	
Niagara Falls, St. Peter's..	18 50	3 50	Hornellsville, Christ.....	4 16	4 17
Royalton, St. Luke's.....			Howard, Trinity.....		
<i>Oneida County:</i>			<i>Schuyler County:</i>		
Boonville, Mission. Station.			Catharine, St. John's.....	1 70	7 15
Bridgewater, Christ.....			Havana, St. Paul's.....	1 51	3 25
Camden, Trinity.....			Watkins, St. James'.....		
Clayville, St. John's.....			<i>Tioga County:</i>		
Holland Patent, St. Paul's.			Candor, St. Mark's.....	5 48	4 95
New Hartford, St. Stephen's	6 60	6 80	Owego, St. Paul's.....	12 83	5 71
Oriskany, St. Peter's.....	5 19	2 43	Waverley, Grace.....	6 00	10 00
Paris Hill, St. Paul's.....	33 66	10 75	<i>Tompkins County:</i>		
Rome, Zion.....			Danby, Christ.....		
Utica, Calvary.....			Ithica, St. John's.....	28 78	10 00
“ Grace.....	38 56	23 80	McLean, Zion.....	4 86	1 00
“ St. Paul's.....			Speedsville, St. John's....		
“ Trinity.....	17 25	5 25	<i>Wayne County:</i>		
Waterville, Grace.....	15 00		Clyde, St. John's.....	4 00	
Westmoreland, Gethsemane			Lyons, Grace.....	13 02	11 05
Whitestown, St. John's...			Newark, St. Mark's.....		
<i>Onondaga County:</i>			Palmyra, Zion.....	27 50	39 78
Baldwinsville, Grace.....			Pultneyville, Miss. Station.		
Clintonville, St. John's....	4 00	2 00	Sodus, St. John's.....		
Fayetteville, Trinity.....	8 00		<i>Wyoming County:</i>		
Geddes, Apostolic.....			Williamson, Miss. Station.		
Jamesville, St. Mark's.....			Warsaw, Trinity.....	3 56	3 56
Jordan, Christ.....	7 21	2 21	Weathersfield Springs, St.		
Manlius, Christ.....	16 18	11 18	Clement's.....		
Marcellus, St. John's.....			<i>Fates County:</i>		
Skaneateles, St. James'....	12 40		Penn Yan, St. Mark's.....		
Syracuse, St. James'.....			Miscellaneous.....	38 00	36 00
“ St. Paul's.....	95 96	48 24	151 Par.—81 contrib. to D. M.		
“ Trinity.....			“ 67 “ F. M.	2223 18	1715 09
<i>Ontario County:</i>			NEW JERSEY—		
Canandaigua, St. John's... 5 00	5 00		Alexandria, St. Thomas'...		
Centrefield, Trinity.....			Allentown, Christ.....	10 00	14 55
Clifton Springs, Miss. Sta..			Belleville, Christ.....		
East Bloomfield, Zion.....			Belvidere, Zion.....	2 77	
Geneva, St. Peter's Chapel.	25 65	25 66	Berkeley (Clarksboro') St.		
“ Trinity.....	226 25	189 29	Peter's.....		52 00
Phelps, St. John's.....			Beverly, St. Stephen's....		
Richmond, St. Paul's.....	3 00		Bordentown, Christ.....		7 56
<i>Orleans County:</i>			Burlington, Christ.....		
Albion, Christ.....	6 50	5 75	“ St. Barnabas'..		
Medina, St. John's.....	3 00	3 00	“ St. Mary's.....		
<i>Oswego County:</i>			Camden, St. John's.....	5 00	13 50
Constantia, Trinity.....			“ St. Paul's.....	36 50	56 00
Fulton, Zion.....			Chew's Landing, St. John's		
Oswego, Christ.....	85 34	33 18	Colestown, St. Mary's....		
“ Evangelists'.....		40 00	Dover, St. John's.....		
Pulaski, St. James'.....					
West Granby, St. Luke's... 1 47	1 47				

	Domestic.	Foreign.		Domestic.	Foreign.
NEW JERSEY—continued.			NEW JERSEY—continued.		
Elizabeth, Christ.....	83 50	85 25	Miscellaneous.....	4 00	167 00
“ St. John’s.....	18 20	166 62	80 Par.—28 contrib. to D. M.		
Elizabethport, Grace.....			“ 31 “ F. M.	834 61	1495 12
Fairview, Trinity.....					
Flemington, Calvary.....			PENNSYLVANIA—		
Freehold, St. Peter’s.....			<i>Adams County:</i>		
Glassboro’, St. Thomas’...			Huntingdon, Christ.....		
Gloucester, Ascension.....			Petersburg, Christ Chap...		
Haddonfield, Grace.....		20 00	<i>Alleghany County:</i>		
Hoboken, Grace Chapel...		20 00	Alleghany City, Christ....		
“ St. Paul’s.....		34 00	Birmingham, St. Mark’s...		
“ Trinity.....			Chartier’s Creek, St. Luke’s		
Hope, St. Luke’s.....	2 17		East Liberty, Calvary.....		
Hudson, Holy Trinity.....	9 73		Etna, St. Matthew’s.....		
Jersey City, Grace.....	25 88		Lawrenceville, St. John’s..		6 50
“ “ St. Matthew’s.....			Manchester, St. Philip’s...		
“ “ Trinity.....			Mt. Washington, Grace....		
Johnsonburg, Christ.....			Pittsburg, Epiphany.....		
Knowlton, St. James’.....	2 64		“ St. Andrew’s.....	61 00	208 50
Long Branch, St. James’..			“ St. James’.....	20 00	40 50
Lambertville, St. Andrew’s			“ St. Paul’s.....		
Madison, Grace.....	5 00		“ St. Peter’s.....	50 00	71 99
Mullica Hill, St. Stephen’s.			“ Trinity.....	343 59	62 80
Middletown, Christ.....			<i>Armstrong County:</i>		
“ Point, Trinity.....			Freeport, Trinity.....		
Millburne, St. Stephen’s...	11 00	11 00	Kittanning, St. Paul’s.....		
Moorestown, Trinity.....	6 00	10 25	Wayne, St. Michael’s.....		
Moravia, Trinity Chapel...			<i>Beaver County:</i>		
Mount Holly, St. Andrew’s.	86 39	52 61	Georgetown, Georget’n Ch.		
Morristown, St. Peter’s...	99 00	55 50	New Brighton, Christ.....	12 00	
“ Redeemer.....	38 15	38 11	Ohio Township, St. Paul’s.		
Newark, Christ.....			Rochester, Trinity.....		
“ Grace.....	33 30		<i>Berks County:</i>		
“ House of Prayer...	8 50	8 50	Birdsboro’, St. Michael’s..	18 44	
“ St. Barnabas’.....			Morgantown, St. Thomas’..		
“ St. Mark’s.....			Morlatting, St. Gabriel’s...	29 12	
“ St. Matthew’s.....			Reading, Christ.....	63 19	53 20
“ St. Paul’s.....			“ St. John’s.....		
“ St. Peter’s.....		2 00	<i>Bradford County:</i>		
“ St. Philip’s.....		66 59	Athens, Trinity.....		
“ Trinity.....		70 25	Pike, St. Matthew’s.....		
New Brunswick, Christ...	82 50	5 50	Towanda, Christ.....	10 00	22 05
Newton, Christ.....	5 50	5 50	Troy, St. Paul’s.....		
Orange, Grace.....		50 00	<i>Bucks County:</i>		
“ St. Mark’s.....	100 00	75 00	Bristol, St. James’.....		62 50
Paterson, St. John’s.....			Centreville, Trinity.....		
“ St. Paul’s.....			Doylestown, St. Paul’s...	15 00	10 06
Penn’s Neck, St. George’s.		66 00	Hulmeville, Grace.....		
Perth Amboy, St. Peter’s..			Newtown, St. Luke’s.....		2 50
Philipsburg, St. Luke’s...			Oak Grove, Christ.....		
Piscataway, St. James’...			Yardlyville, St. Andrew’s..		
Plainfield, Grace.....			<i>Butler County:</i>		
Princeton, Trinity.....	18 00	255 84	Butler, St. Peter’s.....	5 00	5 00
Rahway, St. Paul’s.....	12 68	20 09	<i>Carbon County:</i>		
Red Bank, Trinity Chapel..	12 85	7 68	Mauch Chunk, St. Mark’s..	22 00	20 00
Salem, St. John’s.....	46 00		Summit Hill, St. Philip’s..		3 78
Shrewsbury, Christ.....	14 85	10 68			
Somerville, St. John’s....					
South Amboy, St. Stephen’s	47 50	27 50			
Spotswood, St. Peter’s.....					
Swedesboro’, Trinity.....		27 04			
Trenton, St. Michael’s.....		50 00			
“ St. Paul’s.....					
Vernon, St. Thomas’.....	7 00	1 00			
Woodbridge, Trinity.....					

	Domestic.	Foreign.		Domestic.	Foreign.
PENNSYLVANIA—continued.			PENNSYLVANIA—continued.		
<i>Centre County:</i>			<i>Lancaster County:</i>		
Bellefonte, St. John's.....	25 00	20 00	Churchtown, Bangor*.....		5 00
Phillipsburg, Trinity.....			Columbia, St. Paul's.....		34 07
<i>Chester County:</i>			Lancaster, St. James'.....	170 00	152 00
Downingtown, St. James'..	3 06	23 06	“ St. John's*.....		36 47
Great Valley, St. Peter's...			“ St. John's, Free	31 25	47 50
Honey Brook, St. Mark's...			Leacock, Christ.....	2 45	2 70
New London, St. John's...	1 96	4 25	Marietta, St. John's.....		
Pequea, St. John's.....		25 00	Mt. Hope, Hope Chapel...		
Phoenixtown, St. Peter's...			Paradise, All Saints'.....	16 77	11 96
Warwick, St. Mary's.....			<i>Lawrence County:</i>		
West Chester, Holy Trinity			New Castle, Trinity.....		
West Marlboro', St. James'	1 53	1 54	<i>Luzerne County:</i>		
West Whiteland, St. Paul's			Carbondale, Trinity*.....	18 50	29 50
West Vincent, St. Andrew's			Pittston, St. James'.....		
<i>Clearfield County:</i>			Plymouth, St. Peter's.....		
Clearfield, St. Andrew's...			Scranton, St. Luke's.....		
<i>Clinton County:</i>			Wilkesbarre, St. Stephen's*	25 32	226 00
Lockhaven, St. Paul's*....		12 00	<i>Lycoming County:</i>		
<i>Columbia County:</i>			Muncy, St. James'.....	20 80	2 50
Bloomsburgh, St. Paul's*..	15 00	29 00	Williamsport, Christ.....		52 74
Derry, St. James'.....			<i>Mifflin County:</i>		
Jerseytown, Christ.....			Lewistown, St. Mark's.....		
<i>Crawford County:</i>			Locke's Mills, Trinity.....		
Meadville, Christ.....	10 00		<i>Montgomery County:</i>		
<i>Cumberland County:</i>			Lower Merion, Redeemer*..		31 00
Carlisle, St. John's.....			Norristown, St. John's....	30 95	30 95
<i>Dauphin County:</i>			Perkiomen, St. James'....		
Harrisburgh, St. Stephen's*		50 00	Pottstown, Christ.....	116 66	28 00
<i>Delaware County:</i>			Shannonville, Union Ch...		30 00
Chester, St. Paul's.....		103 60	Upper Merion, Christ.....		10 00
Concord, St. John's.....			Whitemarsh, St. Thomas'..		
Darby, Incarnation.....			<i>Montour County:</i>		
Marcus Hook, St. Martin's.		13 83	Danville, Christ.....	8 00	
Media, Christ*.....		15 00	<i>Northampton County:</i>		
Radnor, St. David's.....		25 62	Easton, Trinity.....	6 54	
Rockdale, Calvary.....		20 00	<i>Northumberland County:</i>		
<i>Erie County:</i>			Milton, Christ.....		
Erie, St. Paul's.....	10 00		Northumberland, St. Mark's		
Waterford, St. Peter's.....			Sunbury, St. Matthew's....		
<i>Fayette County:</i>			<i>Philadelphia City and Co.:</i>		
Brownsville, Christ.....	5 00	25 00	Chestnut Hill, St. Paul's*..	185 00	125 00
Connellsville, Trinity.....		5 00	Francisville, St. Matthew's*		20 00
Dunbar T., St. Paul's.....			Frankford, St. Mark's.....		
Menallen, Grace.....			Germantown, Christ*.....		345 00
Mt. Braddock, St. Paul's...			“ St. Luke's..	385 00	25 00
Uniontown, St. Peter's*...			Hamiltonville, St. Mary's..		
<i>Huntingdon County:</i>			Holmesburg, Emmanuel...		11 41
Huntingdon, St. John's...	3 00		Kensington, Emmanuel....		30 00
<i>Indiana County:</i>			“ St. Bartholomew's		
Blairsville, St. Peter's.....			Kingsessing, St. James'...	27 00	42 25
Indiana, Christ.....			Lower Dublin, All Saints'..	25 11	46 40
			Manayunk, St. David's*....	47 77	40 25
			Mantua, St. Andrew's.....	3 33	8 63
			Maylandville, Trinity.....		40 62
			Moyamensing, All Saints'..		
			“ Ch. of the Saviour		

	Domestic.	Foreign.		Domestic.	Foreign.
PENNSYLVANIA—continued.			PENNSYLVANIA—continued.		
Moyamensing, Crucifixion.			<i>Wayne County:</i>		
North. Liberties, St. John's			Honesdale, Grace.....	20 00	67 01
North Penn T., St. James			Salem, St. John's.....		
the Less.....			Sterling, Zion.....		
Oxford, Trinity.....	46 14	24 89	<i>Westmoreland County:</i>		
Philadelphia, Advent*.....		60 00	Greensburg, Christ*.....		
“ Ascension.....	45 75	60 00	Latrobe, St. John's.....		
“ Atonement.....			<i>York County:</i>		
“ Calvary.....	10 84	50 00	York, St. John's*.....		18 85
“ Christ.....	100 00	81 00	Miscellaneous.....	120 00	3729 86
“ Covenant.....			188 Par.—58 contrib. to D. M.		
“ Crucifixion.....		820 00	“ 89 “ F. M.	3172 74	10071 89
“ Epiphany.....		294 79	DELAWARE—		
“ Grace*.....			Baltimore Mills, Grace....	2 45	
“ Holy Apostles'...			Brandywine, H. Ascension		
“ Holy Trinity.....			“ Calvary.....		
“ Mediator.....	17 50	17 50	Brandywine Vill., St. John's		
“ Redeemer... (Sea-			Broad Creek, Christ.....		
men's),.....			Christiana Hundred, Christ*		88 26
“ St. Andrew's*.....	6 50	709 50	Claymont, Ascension.....	26 36	10 79
“ St. Clement's.....			Delaware City, Christ....		
“ St. James'.....	49 50	49 50	Georgetown, St. Paul's....	6 28	
“ St. Luke's*.....	262 50	787 50	Indian River, St. George's.	4 39	3 18
“ St. Mark's.....	242 68	100 00	Laurel, St. Philip's.....		
“ St. Paul's.....		170 00	Lewes, St. Peter's.....	25 06	18 56
“ St. Peter's.....	150 00	50 00	Little Creek, H. St. Mark's.		
“ St. Stephen's.....	169 60		Little Hill, St. John's....	2 00	
“ St. Thomas' (col'd)			Long Neck, Comforter....		2 00
Trinity Chapel... ..	33 09	10 00	Middletown, St. Ann's....	3 00	9 57
Port Richmond, Messiah..	1 50	5 50	Milford, Christ.....	3 72	
Rising Sun, Resurrection..			Millsboro', St. Mark's....	2 69	1 32
South Penn. T., Zion.....		18 86	Newark, St. Thomas'.....		46 12
Southwark, Evangelist....		25 00	New Castle, Immanuel....	113 07	71 90
“ Gloria Dei....	50 00		Seaford, St. Luke's.....		
“ Trinity.....			Smyrna, St. Peter's.....		
Spring Garden, Nativity...	6 86	6 21	Stanton, St. James'.....		
“ Redemption.....		56 00	Wilmington, St. Andrew's.	15 50	45 50
“ St. Jude's..		240 00	“ St. James'....		85 00
“ St. Philip's*.....		11 61	“ Trinity.....	25 00	20 00
West Philadelphia, Saviour			Miscellaneous.....		20 00
“ “ St. Mary's			26 Par.—12 contrib. to D. M.		
<i>Potter County:</i>			“ 12 “ F. M.	229 52	422 20
Coudersport, Christ.....			MARYLAND—		
<i>Schuylkill County:</i>			<i>Alleghany County:</i>		
Minersville, St. Paul's....	18 50	13 55	Cumberland, Emmanuel P. *	37 00	38 39
Pottsville, Holy Apostles'..		41 81	Eckhart's Mines, St. Paul's		
“ Trinity.....	63 94		Flintstone, — Chapel....		
Schuylkill Haven, S. James'			Frostburg, St. John's....		
St. Clair, Holy Apostles'...		7 00	Lonaconing, St. Peter's...		
Tamaqua, Calvary.....		15 00	Mt. Savage, St. George's...		
Tuscarora, Zion.....			<i>Anne Arundel County:</i>		
<i>Susquehanna County:</i>			All Hallow's Parish, do. Ch.	36 00	
Dundaff, St. James'*.		33 19	“ — Chapel.....		
Great Bend, Grace.....		8 50	Annapolis, St. Anne's....	90 00	100 25
Montrose, St. Paul's*.....	6 00	30 00	Curtis' C., Marley Chapel..		
New Milford, St. Mark's... .		27 53	Friendship, St. Mark's Ch'l.		30 00
Springville, St. Andrew's*..	3 00		Herring Creek, St. James'*		
<i>Tioga County:</i>			Owingsville, St. James the		
Wellsborough, St. Paul's*..		22 00	Less' Chapel.....		
<i>Washington County:</i>			Patuxent Forge, Ellicott		
Washington, Trinity.....			Chapel.....		

	Domestic.	Foreign.		Domestic.	Foreign.
<i>MARYLAND—continued.</i>			<i>MARYLAND—continued.</i>		
Severn Par., St. Stephen's.			St. Augustine Par., do. Ch..		
St. Margaret's, Westminster Par.	30 00		<i>Charles County:</i>		
<i>Baltimore City:</i>			Durh'm P., do. Ch. Nanjemoy *	35 00	115 00
Baltimore, Ascension.....	5 00	30 00	“ St. James' Chap..		
“ Christ.....	139 79	139 78	Newport, Trinity Ch.....		
“ Cranmer Chap.....			“ Chapel....		
“ Emmanuel*.....	184 00	494 00	Newtown, St. James' Chap.		
“ Grace.....	604 75	531 00	Port Tobacco, Christ.....		
“ Holy Innocents' Ch'l			Wm. and Mary's Par., Christ		
“ Mt. Calvary Ch.....			Zakia Swamp, St. Paul's...		
“ Redemption.....			<i>District of Columbia:</i>		
“ St. Andrew's.....			Georgetown, Christ.....		145 83
“ St. Barnabas Chap..			“ St. John's...		
“ St. James.....			Rock Creek Par., St. Paul's	48 50	51 50
“ St. John's Chap.....	10 00		St. Alban's Par., do. Ch....	20 00	11 00
“ St. Luke's.....	58 71	64 59	Washington City, Ascension	37 01	35 00
“ St. Mark's*.....		5 00	“ Christ*....		125 00
“ St. Paul's.....	221 16	162 48	“ Epiphany.....	90 80	17 19
“ St. Peter's.....	136 18	115 49	“ Grace.....		
“ St. Stephen's.....			“ St. John's.....	180 00	
“ Trinity.....			“ Trinity...	70 00	548 26
“ Trinity Chap.....			<i>Dorchester County:</i>		
<i>Baltimore County:</i>			Cambridge, Gr't Choptank		
Catonsville, St. Timothy's..		51 42	Par., Christ.....	55 00	22 90
Cockeysville, Sherwood Ch.			Cas, Haven Neck, St. John's		
Govanstown, Redeemer...			Chap.....		
Hampden, St. Mary's.....	12 90	6 23	Church Creek, Dorchester		
Hannah Moore Academy,			Parish, Trinity.....		
St. Michael's.....			East New Market, E. N. M.		
Homestead, St. Thomas'...			Par., St. Stephen's.....	2 00	1 00
Huntingdon, St. John's....	31 50	16 50	Taylor's Island, Dorch. Par.	15 00	
Long Green, Trinity Chap.			— Chap.....		
St. James' Par., do. Ch....			Vienna, do. Par., S. Paul's Ch	1 50	1 00
St. Thomas' Par., do. Ch.*	10 00		<i>Frederick County:</i>		
“ Holy Communion			Catoctin, do. Par. Harriott		
Townson Town, — Ch....			Chap.....		
West Run Par., St. John's..			Frederick, All St's P., do. Ch *		139 19
<i>Baltimore and Harford Co.:</i>			Petersville, St. Mark's Par.,		
St. John's Par., do. Ch. ...	8 50	5 40	do. Ch.....	14 50	24 50
<i>Calvert County:</i>			Pleasant Val'y, S. Luke's Cp.		
All Saints' Par., do. Ch....			Pt. of Rocks, St. Paul's Par., *		
Christ Ch. Par.....	12 00	12 00	do. Ch.....		10 20
Prince Frederick, St. Paul's	15 00	10 00	Urbanna, Zion*.....		44 80
St. Leonard's, — Chap...			<i>Harford County:</i>		
<i>Caroline County:</i>			Emmorton, St. Mary's.....	25 00	25 00
Hillsborough, St. Paul's...			Havre de Grace, St. John's	15 00	
St. Mary's, Whitechapel Par.			Rock Spring, Christ.....	8 45	4 60
<i>Carroll County:</i>			Spesutiae, St. George's		6 00
Eldersburg, Holy Trinity..			<i>Howard County:</i>		
Sykesville, S. Barnabas' Ch'l			Ellicott's Mills, St. Peter's.		17 07
Westminster, Ascension...			Elkridge Landing, Grace..		
<i>Cecil County:</i>			St. John's Par.		
Chesapeake City Mission...			<i>Howard & Anne Arundel Co.:</i>		
Elkton, Trinity.....			Elkridge, Qn. Car. Par. Christ		15 00
North Elk Par., S. Mary's Ch.			“ Trinity Chap.		
“ St. Mark's Ch'l			<i>Kent County:</i>		
North Sassafras (Cecilton),			Chestertown, Chester Par.,		
St. Stephen's.....		10 00	St. Paul's.....	55 00	55 00

	Domestic.	Foreign.		Domestic.	Foreign.
MARYLAND—continued.			MARYLAND—continued.		
Chestertown, Chester Par., St. Peter's Chap.			Salisbury, Spring Hill Par., St. Peter's Chap.		
North Kent Par., St. Clem- ent's Ch.	5 25	9 50	Spring Hill P., St Paul's Ch. Tyaskin, Stepney Par., St. Mary's Chap.		
St. Paul's Par., do. Ch.			Wicomico Par., Grace Ch.		
So Sassafra Par., Shrews- bury Ch.					
<i>Montgomery County:</i>			<i>Somerset and Worcester Co.:</i>		
Mechanicsville, St. John's.			Dividing Creek, Pocomoke Par., St. Stephen's Ch.		
Poolesville, St. Peter's....			Newtown, Pocomoke Par., St. Mary's Ch.	5 00	
Rockville, Prince George's Par., Christ.					
St. Bar'omew's Par., do. Ch.	11 00		<i>St. Mary's County:</i>		
St. Peter's Par., do. Ch.			All Faith P., Charlotte Hall Chaplico, King and Queen Parish, Christ.	7 50	7 50
<i>Prince George's County:</i>			Poplar Hill, William and Mary Par., St. George's ..		5 05
Bettsville — Chap.		5 00	Leonardstown, St. Andrew's Par., do. Ch.	43 29	22 80
Bladensburg, St. Luke's....			St. Mary's, do. P., Trinity. " " Chap.	10 00	
Broad Creek, St. John's P., do. Ch.			Tamaquokink, All Saints' Chap.		
Holy Trinity Par., do. Ch. ..					
Queen Ann P., St. Barnabas	15 00		<i>Talbot County:</i>		
St. John's Par., " Chap.	27 00	36 00	Easton, St. Peter's P., Christ	56 00	22 00
St. Paul's Par., do. Ch.	10 00	7 30	Miles R. Ferry, St. Michael's Par., St. John's Chap.	23 12	
St. Thomas's Par., do. Ch. ..	7 15	7 00	Oxford, Holy Trinity.		
Upper Marlboro, Trinity ..			St. Michael's Par., do. Ch. ..	27 00	
Woodville, St. Mary's Chap.			La Trappe, Whitemarsh P., St. Peter's Ch.	2 50	2 50
Zion Par., St. Mark's Ch. ..					
" St. Matthew's Ch.			<i>Washington County:</i>		
<i>Pr. Geo. and An. Ar. Co.</i>			Clearspring, St. Andrew's.		
Laurel, St. Philip's Par., do. Ch.			College of St. James'	25 00	125 00
<i>Pr. Geo. and Charles County:</i>			Hagerstown, St. John's ...	40 83	37 90
Akkakeek, St. John's Par.	7 00	7 00	Hancock, St. Thomas'		
Christ.	2 50	2 50	Lappon's Cross-roads, St. Mark's.	25 00	20 00
" St. John's Chap.			Sharpsburg, St. Paul's....		
<i>Queen Anne County:</i>			<i>Worcester County:</i>		
Centreville, St. Paul's Par., do. Ch.	47 50	52 50	Berlin, Worcester Par., St. Paul's.	25 00	15 00
Church Hill, St. Luke's P., do. Ch.			Sandy Hill, St. John's Par., Holy Cross Chap.		
Kent Island, Christ Ch. P.			Snowhill, All Hallow's Par., do. Ch.		
" St. Mark's Chap.			St. Martin's, Worcester P., St. Martin's Ch.		
Queenstown, St. Paul's Par., St. Luke's Ch.			St. Matthew's Par., do. Ch.		
Wye, St. Paul's Par., St. Luke's Ch.			Traptown, St. John's Par., do. Ch.		
<i>Somerset County:</i>			Miscellaneous.	97 50	140 00
Annessex, Coventry P., St. Paul's Chap.			171 Par.—56 contrb. to D.M. " 57 " F.M.	2835 69	3789 12
Greenhill, Stepney P., do Ch					
Kingston, Coventry Par., St. Mark's Chap.			<i>VIRGINIA—</i>		
Monie, Somerset Par., All Saints.			<i>Accomac County:</i>		
Princess Anne, Somerset Par., St. Andrew's Chap.	10 00		St. James' Par., do. Ch.		16 80
Quantico, Spring Hill Par., St. Philip's Chap.			St. George's Par., do. Ch. ..		
Rehoboth, Coventry Par., Rehoboth Ch.			" St. Michael's		1 00

	Domestic.	Foreign.		Domestic.	Foreign.
<i>VIRGINIA—continued.</i>			<i>VIRGINIA—continued.</i>		
<i>Albemarle County:</i>			<i>St. Mary's Par., Port Royal,</i>		
Fredericksville Par., Buck			St. Peter's		
Mountain ..		7 50	" Grace		5 00
" St. Paul's		32 08	Bowling Green		
" Charlottesville, Christ*	25 00	420 00	<i>Charles City County:</i>		
St. Ann's Par., North Gar-			Charles City, Mapsico Ch..	23 02	42 27
den, Trinity*....	20 00	81 00	" Westover Ch.	5 78	30 73
Walker's Par., Grace*		22 50	<i>Charlotte County:</i>		
<i>Alexandria County:</i>			Cornwall Par., Roanoke		
Fairfax Par., Alex., Christ	140 00	310 00	Ch.	12 50	25 00
" St. Paul's*....	124 20	257 57	<i>Chesterfield County:</i>		
" Grace*		24 50	Dale Par., Trinity	26 75	26 25
" Theol. Sem'y*	52 19	313 99	<i>Clarke County:</i>		
<i>Amelia County:</i>			Clarke P., Berryville Grace*		54 31
Raleigh Par., Grubb Hill..	20 00	22 50	Frederick Par., Millwood,		
<i>Amherst County:</i>			Christ*	15 56	57 56
Lexington Par., New Glas-			Wickliffe Par., do. Ch....		
gow, St. Luke's*		12 07	<i>Culpepper County:</i>		
" Ascension.		5 90	St. Mark's Par., St. James'.		20 00
" St. Mark's.		18 67	" St. Paul's....		20 00
<i>Augusta County:</i>			" St. Stephen's		10 00
Augusta Parish, Staunton,			<i>Cumberland County:</i>		
Trinity		107 50	Lyttleton, Grace		
" Boyden Chap.			Leighton, St. James'	10 00	
<i>Bedford County:</i>			<i>Dinwiddie County:</i>		
Hamner, Par., St. Stephen's	27 28	27 28	Bath Par., Sapony	10 00	17 00
Heber Par., Liberty, St.			" Calvary		
John's		20 00	Bristol P., Petersb'g, Grace*	170 00	227 00
Russell Par., Trinity			" St. Paul's....	146 50	136 17
" West, St. Thomas'.			<i>Elizabeth City County:</i>		
<i>Berkeley County:</i>			Hampton, St. John's		
Noborne Par., Hedgesville,			Old Point, Centurion	26 75	
Mount Zion*		25 33	<i>Essex County:</i>		
" Martinsburg, Trinity*		50 30	St. Anne's Par., Vauter's..		115 00
<i>Botetourt County:</i>			South Farnham Par., St.		
Botetourt Par., Fincastle,			John's*		40 00
St. Mark's*		36 62	<i>Fairfax County:*</i>		
Woodville Par., Buchanan,			Fairfax Par. Falls		
Trinity	5 16	40 16	Truro Par., St. John's		
<i>Brooke County:</i>			" Zion		
Christ Church Par., Christ			<i>Fauquier County:</i>		
St. John's Par., St. John's.			Cedar Run P., St. Stephen's		
<i>Brunswick County:</i>			Hamilton Par., Warrenton,		
St. Andrew's Par., Lau-			St. James'		110 00
renceville, St. Andrew's.	1 00	36 39	Leeds Par., Leeds Ch.*....		55 00
<i>Buckingham County:</i>			Meade Parish, Upperville,		
Tillotson Par., St. Peter's .	40 00	5 00	Trinity	10 00	
<i>Campbell County:</i>			Piedmont Par., Grace*....		
Moore Par., St. John's		8 50	" Trinity ...	24 29	25 00
Lynchburg, St. Paul's	163 98	245 55	<i>Fluvanna County:</i>		
<i>Caroline County:</i>			Rivanna Par., St. John's ..		10 00
St. Margaret's Par., do. Ch.			<i>Franklin County:</i>		
			Franklin Par., Court House		

	Domestic.	Foreign.		Domestic.	Foreign.
VIRGINIA—continued.			VIRGINIA—continued.		
<i>Frederick County:</i>			<i>Kanawha County:</i>		
Frederick P., Winchester,			Kanawha Par., Charleston,		
Christ*		306 16	St. John's...		11 50
" Mid'town, St. Thomas'			" Coalsmouth, St. Mark's		
			" Salines, St. Luke's....		
<i>Gloucester County:</i>			<i>King George County:</i>		
Abingdon Par., do. Ch.* ..	90 00	26 25	Brunswick Parish, Lamb's		
Ware Par., do. Ch.		3 75	Creek		
<i>Goochland County:</i>			Hanover Par., St. John's*.		10 60
St. James' Par., Northam,			St. Paul's Par., do. Ch.*...		
Beaverdam					
" St. Paul's			<i>King William County:</i>		
<i>Greensville County:</i>			St. David's Par., do Ch....		
Meherrin Par., Greenville,			<i>Lancaster County:</i>		
Christ	38 75	12 14	Christ Church Par., Christ		56 00
St. Andrew's Par., Grace..	6 80		" White Chapel		
<i>Halifax County:</i>			<i>Lewis County:</i>		
Antrim Par., St. John's...	10 00	179 92	Weston, St. Paul's.....		
Roanoke Parish, Catawba,			<i>Loudoun County:</i>		
Christ		20 00	John's Par., Middleburg,		
<i>Hanover County.*</i>			Emmanuel	27 50	47 50
St. Martin's Par., Fork....	8 00	105 08	Shelbourne Par., Leesburg,		
" Trinity.....			St. James' *		195 61
St. Paul's Par., Immanuel.	5 00	10 00	<i>Louisa County:</i>		
" St. Paul's .	6 50	13 50	Green Spring, St. John's*.		23 75
<i>Hampshire County:</i>			Trinity Par., do. Ch.....		
Hampshire Par., Frankfort			<i>Lunenburg County:</i>		
" St. Paul's*			Cumberland P., St. John's	15 00	25 00
" Zion.....			" St. Paul's		
<i>Harrison County:</i>			<i>Madison County:</i>		
Bethel Par., Christ			Bloomfield Par., Piedmont.		
<i>Henrico County:</i>			" Trinity...		25 00
Henrico Par., St. John's...	11 00	11 00	<i>Marshall County:</i>		
Richmond, Christ.....			Trinity Par.....		
" Monumental ..	113 50	170 38	<i>Mason County:</i>		
" St. James' *....	35 00	693 00	Bruce Chapel		
" St. Paul's*....	50 00	361 00	Point Pleasant		
<i>Henry County:</i>			<i>Matthews County:</i>		
Patrick Par., Christ.....			Kingston, Christ		33 30
<i>Isle of Wight:</i>			" Trinity		
Newport, Christ.....			<i>Mecklenburg County:</i>		
<i>Jackson County:</i>			St. James' Par., do. Ch....		
Ravenswood Par., Grace..			" St. Andrew's		
<i>James' City County:</i>			St. Luke's Par., Old Ch....		
Bruton Par., Williamsburg	7 00	58 00	" St. Luke's ...		
<i>Jefferson County:</i>			" St. Timothy's		
Norborne Par., Smithfield,			<i>Middlesex County:</i>		
Grace.....		19 50	Christ Ch. Par., do Ch. ...	27 75	20 00
St. Andrew's Par., Charles-			<i>Monroe County:</i>		
town, Zion*	5 00	150 00	Union Church.....	5 00	5 00
" Grace.....		1 80	<i>Montgomery County:</i>		
" Harper's F'y, St John's			Alleghany Springs.....		24 00
" Leetown, St. Bartholo.		2 77			
" Shepherdstown, Trin'y		84 00			

	Domestic.	Foreign.		Domestic.	Foreign.
<i>VIRGINIA—continued.</i>			<i>VIRGINIA—continued.</i>		
<i>Nansemond County:</i>			Lunenburg Par.		
Lower Suffolk, St. John's ..					
Upper Suffolk, St. Paul's ..			<i>Roanoke County:</i>		
<i>Nelson County:</i>			Salem Par., Big Lick, St.	10 00	20 00
Nelson Par., Christ*	10 00	50 00	John's		
“ Trinity		20 00	<i>Rockbridge County:</i>		
<i>New Kent County:</i>			Latimer Par., Lexington,		66 00
St. Peter's Par., do. Ch....			Grace		
<i>Norfolk County:</i>			<i>Rockingham County:</i>		
Elizabeth River Par., Nor-			Rockingham Par., Port Re-	2 50	2 50
folk City, Christ*	100 00	100 00	public		
Do. St. Paul's ..	55 00	38 00	<i>Spottsylvania County:</i>		
Portsmouth, St. John's			Berkeley, Christ		
“ Trinity	52 50	2 50	“ St. John's		
<i>Northampton County:</i>			Fredericksburg, St. Geo.'s*		222 59
Hungar's Parish, Eastville,			<i>Stafford County:</i>		
Christ	15 00	10 00	Overwharton, Aquia		5 00
Hungar's Par., do. Ch....			<i>Surry County:</i>		
<i>Ohio County:</i>			Southwark, St. Andrew's ..		
Wheeling, St. Matthew's* ..		161 00	<i>Sussex County:</i>		
St. John's Par., do. Ch....	10 00	10 00	Albemarle, Immanuel		
<i>Orange County:</i>			<i>Warren County:</i>		
St. Thomas' Par., do. Ch... ..	35 09	43 04	Front Royal		12 00
<i>Pittsylvania County:</i>			<i>Washington County:</i>		
Camden, Emmanuel			Holston Par., Abington, St.		
“ Epiphany			Thomas'		
<i>Powhattan County:</i>			<i>Westmoreland County:</i>		
Genito, Grace	20 00	20 00	Cople Par., Nomony Ch....		
King William Par.			“ Yeocomico Ch....		
Powhattan Par., St. Luke's*		86 62	Montross, St. James'		
St. James' Par., Southam,			Washington Par. S. Peter's*	22 82	22 82
Immanuel*	10 00		<i>Wetzel County:</i>		
<i>Princess Anne County:</i>			Wetzel Par., St. Paul's		
Lynnhaven, — Chapel ...			<i>Wood County:</i>		
“ Emmanuel			Parkersburg, Trinity		
<i>Prince George County:</i>			<i>Wythe County:</i>		
City Point, St. John's			Wytheville Par.		
Martin's, Brandon, Mer-			<i>York County:</i>		
chant's Hope	10 00		York Par., Hampton, Grace		
Do. Old Brandon	18 50		Miscellaneous	44 00	377 75
<i>Prince William County:</i>			184 Par.—55 contrb. to D.M.		
Dettingen Par., Brentsville,			“ 95 “ F.M.	1979 62	7152 83
St. James'	2 50	2 50	<i>NORTH CAROLINA—</i>		
Leeds Par., St. Paul's			Ashville, Trinity	5 00	
<i>Putnam County:</i>			Bath, St. Thomas'		
St. Paul's P., St. John's Ch.			Beaufort, St. Paul's		
“ Tye's Valley Ch.			“ Trinity Chap....		2 38
“ Winfield			“ Zion Chap.		
<i>Rappahannock County:</i>			Bertie, Grace		
Bloomfield Par.			Chapel Hill, Cp. of the Cross	31 65	33 00
<i>Richmond County:</i>			Charlotte, St. Peter's		
Farnham Par.			Chatham, St. Mark's	8 00	8 00

	Domestic.	Foreign.		Domestic.	Foreign.
NORTH CAROLINA— <i>continued.</i>			SOUTH CAROLINA— <i>continued.</i>		
Clinton, St. Paul's.....			Beaufort, St. Helena's*....	33 42	474 09
Craven, St. Thomas'.....			“ Co., Sheldon ch... ..	10 00	15 00
Deep River, St. Mark's.....	2 00		Berkley, St. John's.....	52 00	1 25
Edenton, St. Paul's.....	85 80	126 12	Black Oak, Trinity.....	62 00	127 35
Elizabeth City, Christ.....	30 50	46 00	Blake's Valley, Trinity....		
Fayetteville, St. John's....	124 84	75 00	Bluffton, St. Luke's.....	23 30	123 29
Fakland, Gethsemane.....			Bradford Springs, S. Philip's		
Flat Rock, St. John's in the			Camden, Grace.....	35 00	77 30
Wilderness.....	108 80		Charleston, Calvary.....		66 61
Gatesville, St. Mary's.....			“ Christ.....		
Goldsborough, S. Stephen's			“ Grace.....	79 12	436 18
Granville, St. James'.....	10 00	10 00	“ Holy Commu'n.....		4 47
Greenville, St. Paul's.....		5 12	“ St. John's.....		64 10
Halifax, St. Mark's.....			“ St. Luke's.....		
Henderson, Holy Innocents'	3 00		“ St. Michael's.....	313 96	443 75
Hertford, Holy Trinity.....			“ St. Paul's.....	131 95	89 34
Hillsborough, St. Matthew's			“ St. Peter's*....		810 22
Iredell Co., St. James'.....	50	50	“ St. Philip's.....	541 02	618 17
Jackson, Saviour's.....			“ St. Stephen's....		76 00
Kinston, St. Mary's.....			Cheraw, St. David's.....	35 00	200 40
Leaksville, Epiphany.....			Chester, Emmanuel.....		
Lenoir, St. Andrew's.....	5 25		Chesterville, St. Mark's....		
Lexington, Redemption....			Christ Church Parish.....		
Lincolnton, St. Luke's.....			Clarendon, St. Mark's.....		20 00
Louisburg, St. Paul's.....	10 00	10 00	Columbia, Christ.....		
Mocksville, St. Philip's....			“ Mediator.....	166 94	180 00
Morgantown, Grace.....		12 75	“ Trinity.....		92 08
Murfreesboro', S. Barnabas'			Combahee, Ascension....	10 00	15 00
Newbern, Christ.....	5 00	5 00	Edgefield, Trinity.....	10 00	
Orange, St. Mary's.....			Edisto Island Church.....	15 00	15 00
Oxford, St. Stephen's.....	10 00	5 00	Fairfield, St. John's.....	20 00	
Pitt Co., St. John's.....	3 00		Georgetown, Pr. Geo.'s Par.		16 55
Pittsboro', St. Bartholom.'s			Gillisonville, Ascension....		
Plymouth, Grace.....	4 25	7 34	Glenns Springs, Calvary....		
Raleigh, Christ.....	87 00	107 02	Goose Creek, St. James'...		
“ St. Mary's School.....	30 00	50 00	Grahamville, Holy Trinity..		293 50
Rockfish, Christ.....			“ St. Luke's.....		26 67
Rowan, Christ.....	2 75	2 75	Greenville, Christ.....		
“ St. Andrew's.....	2 75	1 75	James' Island, St. James'..		19 53
Rutherfordon, St. John's....			John's Island, St. John's....	15 00	15 00
Salisbury, St. Luke's.....	50 00		Magnolia Chapel, (col. con.)		3 25
Scotland Neck, Trinity.....	50 00	50 00	Maywood Chapel.....		2 30
Scuppernong, Pettigrew's			Newberry, St. Luke's.....		
Chap.....	61 57	40 13	Orangeburg, Redeemer....		
Smithville, Old St. Philip's			Pendleton, St. Paul's.....	25 00	25 00
Sumerville, St. Paul's.....			Pedee, Prince Fredk's Par..	125 00	
Tarboro', Calvary.....	25 00	45 00	Prince William's Parish....		
Wadesboro', Calvary.....			Richland, St. John's.....	10 00	5 00
Washington, St. Peter's....			“ Zion.....		
“ Co., St. Luke's.....	1 00	2 48	Santee, (north,) Messiah..	40 00	60 00
Warrington, Emmanuel.....			Santee, St. James'.....		
Williamsboro', St. John's....	3 00	10 33	Society Hill, Trinity.....	38 43	5 50
Williamston, Advent.....			Spartanburg, Advent.....	25 66	25 25
Wilmington, St. James'...	100 00	38 00	St. Andrew's Parish.....	29 08	29 08
“ St. James' Chap.....	57 60	40 00	Stateburg, Holy Cross.....	70 00	36 80
Windsor, St. Thomas'.....		1 00	“ Moore's Chapel, (col.)		
Miscellaneous.....	6 50	4 50	St. Bartholomew's Parish..	18 00	20 55
63 Par.—29 contrib. to D. M.			St. Helena's Island, St. {		
“ 26 “ F. M.....	924 76	739 17	Heleua's Church..... }	19 00	35 00
SOUTH CAROLINA—			St. Matthew's Parish.....		
Abbeville, Trinity.....		15 00	Stono, St. Paul's.....		
Adams, Rem Chap.....			Pineville, St. Stephen's, {	163 50	170 00
Aiken, St. Thaddeus.....	52 36	36 57	and Upper St. John's. }		
Anderson, Grace.....			St. Thomas' and St. Dennis'		20 00
Barnwell, Holy Apostles...			Sullivan's Island, Grace... }		
			Summerville, St. Paul's....	10 00	10 00

	Domestic.	Foreign.		Domestic.	Foreign.
SOUTH CAROLINA—continued.			ALABAMA—continued.		
Sumpter, Holy Comforter...	12 00	12 00	Carlowville, St. Paul's...	13 25	
Waccamaw, All Saints'...	191 50	407 37	Dallas County, St. Da- vid's, Liberty Hill.... }		
Walterboro', St. Jude's...	20 00	35 00	Elyton, St. John's.....		
Winyaw, St. George's.....			Eufaula, St. James'.....		
" St. Philip's.....			Eutaw, St. Stephen's.....		7 15
Wilton, Christ.....		19 00	Florence, Trinity.....	22 00	
Yorkville, Good Shepherd.			Flyton, St. John's.....		
Miscellaneous.....	173 00	504 65	Greene County, St.		
76 Par.—33 contrib. to D. M.			Mark's, (in the Fork)... }		2 50
" 46 " F. M.	2566 29	5798 17	Greensboro', St. Paul's...	48 50	23 50
GEORGIA—			Huntsville, Nativity.....	95 00	75 00
Albany, St. Paul's.....		15 10	Jacksonville, St. Luke's...	11 00	
Athens, Emmanuel.....	27 40	5 00	Livingston, St. James'...		2 50
Atlanta, St. Philip's.....			" St. Stephen's.....		
Augusta, Atonement.....	54 61	26 25	Lowndesboro', St. Paul's..		
" St. Paul's.....	86 81	100 47	Lowndes Co., St. Peter's..		
Cass County, Ascension...	15 00		Macon, St. Andrew's.....		
Cave Spring, Good } Shepherd..... }			Marengo Co., St. Michael's		
Clarksville, Grace.....			Marion, St. Wilfred's.....	6 00	
Columbus, Trinity.....	73 42	123 16	Marion County, St. Mark's.		
Darien, St. Andrew's.....			Mobile, Christ*.....	149 90	192 60
Glynn, St. David's.....			" Good Shepherd.....	4 00	7 90
Macon, Christ.....		11 00	" Spring Hill Parish.		
Madison, Advent.....	23 00		" St. John's.....	20 00	8 00
Marietta, St. James'.....			" St. Mary's.....	3 00	5 50
Milledgeville, St. Stephen's	13 35		" Trinity.....	36 00	137 03
Ogeechee, St. James'.....		21 00	Montgomery, St. John's...	70 00	60 00
Rome, St. Peter's.....	23 20	5 00	Russell County, St. John's		
Savannah, Christ*.....	17 50	185 00	in the Wilderness.....	100 09	50 00
" St. John's.....	52 00	45 00	Selma, St. Paul's.....		
" St. Stephen's Cp.		4 00	St. Stephen's, Grace.....		
St. Mary's, Messiah.....	9 50	9 50	Tuscaloosa, Christ.....	30 00	40 00
St. Simon's, Christ.....			Tusculumbia, St. John's...		
Talbotton, Zion.....			Uniontown, St. Michael's..		
Miscellaneous.....	115 00	850 00	" Holy Cross.....	7 50	10 00
23 Par.—11 contrib. to D. M.			Wetumpka, Christ.....		
" 12 " F. M.	510 79	1400 48	Miscellaneous.....		25 00
FLORIDA—			37 Par.—16 contrib. to D. M.		
Angella Mission.....	5 00	5 00	" 14 " F. M.	632 15	655 78
Apalachicola, Trinity.....		29 00	MISSISSIPPI—		
Bel-Air, Trinity Chapel....			Aberdeen, St. John's.....	10 00	
Fort Jefferson.....			Annadale, St. John's.....		
Jacksonville, John's.....		18 50	Biloxi, — Ch.....		
Key West, St. Paul's.....			Brandon, St. Luke's.....	2 35	
Marienna, St. Luke's.....			Canton, Grace.....		
Milton, All Saints' Mission			Church Hill, Christ.....	12 50	12 50
Monticello, Christ.....	55 00	21 00	Claiborne Co., Epiphany..		
Ocala, Grace.....			Clinton, St. Matthew's....	4 20	
Palatka, St. Mark's.....		17 62	Columbus, St. Paul's.....		
Pensacola, Christ.....	25 50	22 50	De Soto County, St. John's		
Quincy, St. Paul's.....			Early Grove, St. John's...		
St. Augustine, Trinity.....	20 11	39 00	Grand Gulf, St. Paul's....		
Tallahassee, St. John's....	22 50	33 00	Hernando, Ascension.....		
Warrington, St. John's....			Holly Springs, Christ.....		19 00
Waukeenah, St. Philip's...	13 00	5 00	Holmes County, Calvary..	9 00	
Miscellaneous.....	5 00	5 00	Jackson, St. Andrew's....	50 00	
17 Par.—6 contrib. to D. M.			Kirkwood, St. Philip's....		
" 9 " F. M.	146 11	195 62	Lake Washington, St. John's		
ALABAMA—			Laurel Hill, St. Mary's....		
Auburn, Trinity.....			Madison County, Chapel of the Cross.....		
Cahaba, St. Luke's.....	16 00		Marshall Co., St. Andrew's.		
Camden, St. Mary's.....			Monticello, Christ.....		
			Mount Pleasant.....	5 00	

	Domestic.	Foreign.		Domestic.	Foreign.
MISSISSIPPI—continued.			TEXAS—		
Natchez, Trinity.....	227 90	62 40	Anderson, Redeemer.....		
Noxubee County, Messiah..			Austin, Christ.....	42 90	37 15
Okolona, Grace.....			“ Epiphany.....		
Oxford, St. Peter's.....			Brazoria, St. John's.....		
Pass Christian, Trinity Ch..	46 80	160 88	Brenham, St. Peter's.....		
“ “ “ School.....	30 00		Brownsville, Advent.....	30 00	30 00
Pikeville, St. Thomas'.....			Chapel Hill, St. Luke's....		
Pontotoc, St. John's.....			Cold Springs, St. Paul's....		
Port Gibson, St. James'...			Columbus, St. John's.....		
Raymond, St. Mark's.....			Dallas, St. Matthew's.....		
Vicksburg, Christ.....	50 00	40 00	Galveston, Trinity.....	5 00	
Warren County Mission...	10 00		Gonzales, Messiah.....	6 29	
Washington, Advent.....			Houston, Christ.....		
Woodville, St. Paul's.....			Huntsville, St. Stephen's..		
Yazoo City, Trinity.....		15 00	Independence, Grace.....		
“ County, Crucifixion..			Indianola, St. John's.....		
Miscellaneous.....			La Grange, St. James'.....		
39 Par.—12 contrib. to D.M.			Lavaca, Grace.....		
8 “ F.M.	457 25	309 78	Liberty, All Faith.....		
			Lockhart, Immanuel.....		
			Marshall, Trinity.....		
			Matagorda, Christ.....	23 00	
			Nacogdoches, Christ.....		
			San Antonio, Trinity.....	25 00	
			San Augustine, Christ.....		
			Seguin, Redeemer.....	10 00	5 00
			Washington, St. Paul's....		
			Miscellaneous.....		
			27 Par.—7 contrib. to D.M.		
			3 “ F.M.	142 29	72 15
LOUISIANA—			OHIO—		
Alexandria, Rapides, St.			Akron, St. Paul's.....		
James'.....	55 00	63 30	Ashtabula, St. Peter's.....	7 00	5 00
Algiers, Mount Olivet Ch..			Bellevue, St. Paul's.....		
Assumption, Christ.....			Berkshire, Grace.....		
Atchafalaya, Grace.....			Boardman, St. James'.....		5 00
Baton Rouge, St. James'...	20 00		Canfield, St. Stephen's....		
“ (West,) St. John's...	19 00	23 05	Centerville, St. David's....		
Bayou Goula, St. Mary's...	25 00		Chillicothe, St. Paul's....		30 04
Clinton, St. Andrew's.....			Cincinnati, Christ.....	327 84	228 80
Covington, Christ.....			“ Calvary.....		26 00
De Soto, Trinity.....			“ Mission Chapel.....		
Donaldsonville, Ascension..			“ St. John's*.....	145 00	512 47
Franklin, St. Mary's.....			“ St. Paul's.....	151 67	
Homna, St. Matthew's.....			“ Trinity.....		
Jackson, St. Alban's.....			Circleville, St. Philip's....		10 00
Lake St. Joseph, St. Joseph's			Cleveland, Grace.....	30 13	7 00
Magansa, St. Peter's.....			“ St. John's.....	7 11	29 26
Minden.....	1 20		“ St. Paul's.....		81 81
Monroe, Grace.....			“ Trinity.....	20 00	
Nachitoches, Trinity.....		15 60	Clifton, Calvary.....	126 38	53 00
New Iberia, Epiphany.....			Clinton, Christ.....		
New Orleans, Annunciation			Columbia, St. Luke's.....		1 13
“ Christ.....		50 00	Columbus, St. Paul's.....	10 00	
“ French.....			“ Trinity.....		50 00
“ Grace.....			Cross Creek, St. James'...		9 03
“ St. Paul's.....		250 00	Cuyahoga Falls, St. John's	4 24	14 89
“ St. Peter's.....	26 00	11 95	Dayton, Christ.....		10 00
“ St. Thomas' (col.)...			Defiance, Grace.....		
“ Trinity.....	78 00		Delaware, St. Peter's.....	13 70	21 34
Plaquemine, Emmanuel...	4 25	14 25	Dresden, Zion.....		1 48
Point Coupee, St. Stephen's			East Liverpool, St. Stephen's		2 67
Shreveport, St. Mark's....			E. Plymouth, St. Matthew's		
St. Francisville, Grace.....	40 00	25 00	East Springfield, St. John's		
St. Martinsville, Zion.....			Elyria, St. Andrew's.....		15 00
Thibodeaux, St. John's....	25 00				
Vermillionville, St. Luke's.					
Waterproof, Grace.....					
West Feliciana, St. Mary's					
Chapel on Bayou Sara...		1 50			
Miscellaneous.....	10 00				
37 Par.—10 contrib. to D.M.					
9 “ F.M.	303 45	454 65			

	Domestic.	Foreign.		Domestic.	Foreign.
OHIO—continued.			ILLINOIS—		
Euclid, St. Paul's.....			Albion, St. John's.....	5 00	5 00
Franklin, Christ.....			Alton, St. Paul's.....		
Fremont, St. Paul's.....	7 25		Arcadia, Messiah.....		
Gallipolis, St. Peter's.....		120 00	Aurora, Trinity.....	2 00	
Gambier, Harcourt.....			Batavia, Calvary.....		
Grafton, St. Stephen's.....		26 05	Beardstown, St. Andrew's.		
Granville, St. Luke's.....			Belvidere, Trinity.....		
Greenville, St. Paul's.....		5 00	Bloomington, St. Matthew's		
Hamilton, St. Matthew's....			Brimfield, Zion.....		
Hartsgrove, St. Paul's....			Cambridge, St. Matthew's.		
Hillsboro', St. Mary's.....			Carlinville, St. Paul's.....	11 50	
Hudson, Christ.....			Chester, St. Mark's.....		5 00
Huron, Christ.....			Chesterfield, St. Peter's...	6 50	
Ironton, Christ.....	10 57	3 00	Chicago, Atonement*.....	17 00	17 00
Jefferson, Trinity.....			“ Christ.....		
Kingston, St. James'.....			“ Grace.....		
Lancaster, St. John's.....		15 00	“ Holy Communion.....	12 50	12 50
Lyme, Trinity.....	5 00		“ St. Ansgarius'.....	4 40	
Madison, St. Matthew's....		4 00	“ St. James'.....	100 00	50 00
Mansfield, Grace.....			“ St. John's.....		20 00
Marietta, St. Luke's.....		30 00	“ Trinity*.....		364 22
Marion, St. Paul's.....		7 00	Collinsville, Christ.....		
Massillon, St. Timothy's..			Decatur, St. John's.....		3 00
Maumee, St. Paul's.....	5 00		Dixon St. Luke's.....		
Medina, St. Paul's.....	11 25	11 25	Edwardsville, St. Andrew's		
Milan, St. Luke's.....	11 50	2 00	Erindale, Christ.....		
Mill Creek, St. Mark's.....			Farmington, Calvary.....		
Minersville.....	6 00		Farm Ridge, St. Andrew's.		
Monroeville.....	4 00		Freeport, Zion.....		
Mount Vernon, St. Paul's..	16 00	143 11	Galena, Grace.....		13 00
Napoleon, St. John's.....			Geneseo, Trinity.....		
Newark, Trinity.....	6 50	26 50	Geneva, St. Mark's.....		
Newton Falls, St. Mark's..			Grand Detour, St. Peter's..	4 14	3 45
Norwalk, St. Paul's.....	21 50	20 50	Jacksonville, Trinity.....	5 00	5 00
Norwalk, Christ.....			Joliet, Christ.....		
Painesville, St. James'.....			Kewanee, St. Paul's.....	2 62	
Penfield, Christ.....			Kickapoo, St. Luke's.....		
Peninsula, Bethel.....			La Salle, St. Mark's.....		
Perry, St. Matthew's.....			Lee Centre, St. Paul's.....		
Piqua, St. James'.....	10 00	10 00	Limestone, Christ.....	4 00	4 30
Pomeroy, Grace.....			Lockport, St. John's.....		
Portsmouth, All Saints'...	53 00	94 00	Manhattan, St. Paul's.....		
Rome, St. Peter's.....			Mendon, Zion.....		
Sandusky, Grace.....		10 00	Metamora, Christ.....		2 00
Springfield, Christ.....		32 00	Moline, Grace.....		
St. Clairsville, St. Thomas'			Morris, St. Thomas'.....		
Steubenville, St. Paul's....	17 86	73 98	Mount Sterling, Trinity...		
Strongsville, St. Philip's...			Naperville, St. John's.....		
Tiffin, Trinity.....	10 22	7 36	Oswego, St. John's.....		
Toledo, Trinity.....	16 00	26 00	Ottawa, Christ.....	17 00	4 00
Troy, Trinity.....			Pekin, St. Paul's.....		
Unionville, St. Michael's...			Peoria, St. Paul's.....		24 00
Urbana, Epiphany.....			Peru, St. Paul's.....		
Wakeman, St. John's.....			Pittsfield, St. Stephen's...		
Walnut Hills, Advent.....			Pre-emption, Grace.....		
Warren, Christ.....	2 50	2 50	Princeton, Redeemer.....		
Windsor, Christ.....			Providence, Zion.....	4 00	
Wooster St. James'.....			Quincy, St. John's.....		40 00
Worthington, St. John's...	8 50	8 50	Robin's Nest, Christ.....	11 00	10 00
Zanesville, St. James'.....		89 12	Rockford, Emmanuel.....		
Miscellaneous.....		35 00	Rock Island, Trinity.....		
94 Par.—29 contrib. to D. M.			Rushville, Christ.....		
“ 43 “ F. M.	1065 72	1915 82	Springfield, St. Paul's.....	16 18	11 67
			St. Charles, St. Paul's.....		
			Sycamore, St. Peter's.....	4 70	
			Tiskilwa, St. Jude's.....	6 00	

	Domestic.	Foreign.		Domestic.	Foreign.
ILLINOIS—continued.			TENNESSEE—continued.		
Tremont, Christ.....			Williamsport, St. Mark's..	6 00	46 00
Warren, St. Paul's.....			Miscellaneous		
Warsaw, St. Paul's.....			22 Par.—11 contrib. to D.M.		
Waukegan, Christ.....		3 00	9 " F.M.	248 20	233 00
Waverly, Christ.....	5 00	13 00			
Wyoming, St. Luke's.....		14 00			
Miscellaneous		5 00			
72 Par.—19 contrib. to D.M.			MICHIGAN—		
21 " F.M.	238 54	629 14	Adrian, Christ.....		
KENTUCKY—			Albion, St. James'.....		
Belmont, St. Paul's.....			Ann Arbor, St. Andrew's..	10 00	
Bowling-Green, Christ....			Battle Creek, St. Thomas'.	11 56	
Columbus, Christ.....		12 00	Bay City, Trinity.....	2 80	
Covington, Trinity.....		10 00	Brooklyn Junction, St. Michael's.....	5 50	
Cynthiana, Advent.....			Cambridge, St. Michael's		
Danville, Trinity.....	29 00		and All Angels'.....		
Elizabethtown, Christ.....	4 00		Clinton, St. John's.....	2 40	
Frankfort, Ascension.....	56 00	23 00	Coldwater, St. Mark's.....	5 25	2 50
Henderson, St. Paul's.....			Detroit, Christ.....	158 42	114 90
Hickman, St. Paul's.....		3 00	" Mariner's	24 60	7 22
Hopkinsville, Grace.....			" St. Paul's	359 83	44 42
Jefferson County, St. Matthew's.....		63 45	Dexter, St. James'.....		
Lexington, Christ.....	80 35	80 44	Flint, St. Paul's.....	21 00	38 50
Louisville, Christ.....	377 70	44 50	Grand Rapides, St. Mark's.	20 00	10 00
" Grace.....			Grosse Isle, St. John's....		
" St. Andrew's.....	5 50		" Trinity.....	5 00	
Louisville, St. John's.....	15 00	10 00	Hamburg, St. Stephen's....		
" St. Paul's.....	1 00	271 70	Holmes County, Calvary..		3 00
" St. Matthew's.....		110 25	Homer, Christ.....		
Maysville, Nativity.....			Ionia, St. John's.....		
Newport, St. Paul's.....	25 00	25 00	Jackson, St. Paul's.....	27 07	
Paducah, Grace.....	9 15		Jonesville, Grace.....	5 00	
Paris, St. Peter's.....	10 00		Kalamazoo, St. Luke's....		
Princeton, St. John's.....			Lansing, St. Paul's.....		
Shelbyville Mission.....			Lyons, Grace.....	20 00	
Smithland, Calvary.....			Marquette, St. Paul's.....		
Versailles, St. John's.....	61 05		Marshall, Trinity.....	31 29	
Washington, Epiphany....			Monroe, Trinity.....	5 00	5 08
Miscellaneous			Mount Clemens, Grace....		
28 Par.—12 contrib. to D.M.			Niles, Trinity.....		
11 " F.M.	673 75	653 34	Ontanagon, Ascension....	13 00	12 00
TENNESSEE—			Pawpaw, St. Mark's.....		
Ashwood, St. John's.....	10 00	10 00	Plainfield, Christ.....		
Bolivar St. James'.....	15 00	10 00	Pontiac, Zion.....	4 00	3 00
Brownsville, Zion.....	10 00		Port Huron, Grace.....		
Central Bluff, St. Paul's..			Saginaw, St. John's.....	4 20	
Chattanooga, St. Paul's..			" (East) St. Paul's.		
Clarksville, Trinty.....	39 50	25 00	St. Clair, Trinity.....		
Columbia, St. Peter's.....	12 00	5 00	Tecumseh, St. Peter's....	11 50	
Franklin, St. Paul's.....			Trenton, St. Thomas'.....		
Greeneville, St. James'....	6 00	1 65	Troy, St. John's.....		
Jackson, St. Luke's.....	22 70	16 00	Ypsilanti, St. Luke's.....	15 00	
Knoxville, St. John's.....	28 45	67 35	Miscellaneous		50 00
La Grange, Emmanuel....			41 Par.—23 contrib. to D.M.		
Loudon, Grace.....			10 " F.M.	762 42	290 62
Memphis, Calvary.....	41 55	10 00	INDIANA—		
" St. Mary's.....	24 00		Bristol, St. John's.....	5 13	
Nashville, Christ.....	33 00	42 00	Cambridge, Trinity.....		
" Holy Trinity.....			Cannelton, St. Luke's....	12 09	2 09
Randolph, St. Paul's.....			Connersville, Trinity.....		
Ravenscroft Chapel.....			Crawfordsville, St. John's.		
Somerville, St. Thomas'...			Delphi, St. Mary's.....	2 00	
Tipton, Trinity.....			Evansville, St. Paul's....		
			Fort Wayne, Trinity.....	12 90	23 10
			Hillsboro', St. John's.....	3 50	
			Indianapolis, Christ.....	128 07	11 01

	Domestic.	Foreign.		Domestic.	Foreign.
INDIANA—continued.			ARKANSAS—continued.		
Jeffersonville, St. Paul's...	5 00		Pine Bluff.....	1 00	
Lafayette, St. John's.....	17 51		Van Buren.....	10 00	
La Porte, St. Paul's.....	5 00		Miscellaneous.....		50 00
Lawrenceburg, Trinity....			9 Par.—6 contrib. to D. M.		
Lima, St. Mark's.....	1 41		“ 1 “ F. M.	66 00	51 00
Logansport, Trinity.....			WISCONSIN—		
Madison, Christ*.....	25 00	45 50	Ashippun, St. Olof's.....		
Michigan, Trinity.....			Beaver Dam, St. Mark's...	8 00	
Mishawaka, St. Paul's.....			Beloit, St. Paul's.....	58 75	58 75
New Albany, St. Paul's....			Berlin, Trinity.....		
New Harmony, St. Stephen's	5 00		Bloomfield, Holy Commu-		
Peru, St. James'.....			nion.....		
Pittsburg, St. Peter's.....			Dartford, Grace.....		
Richmond, St. Paul's.....	18 50	26 59	Delafield, St. John Chry-		
Shelbyville, Grace.....			sostom.....	22 51	10 25
Sullivan, Grace.....			Delavan, Christ.....		
Terre Haute, St. Stephen's	11 00		Duck Creek, Hobart Ch....		
Vanderburg Co., Trinity..			Elkhorn, St. John's.....		
Vincennes, St. James'.....		10 00	Fond-du-Lac, St. Paul's...	33 00	
Worthington, St. Matthew's	2 88		Geneva, Holy Communion.		
Miscellaneous.....	5 00		Green Bay, Christ.....	10 00	
30 Par.—15 contrib. to D.M.			“ Indian Mission	18 00	
“ 6 “ F.M.	269 97	118 29	Green Lake, Christ.....		
MISSOURI—			Janesville, Trinity.....	11 00	
Boonville, Christ.....	12 50		Kenosha, St. Matthew's...	29 00	13 00
Bowling Green, St. Mark's			Lisbon, St. Alban's.....	3 00	5 90
Brunswick, St. Ann's.....	5 00		Madison, Grace.....		
Columbia, Calvary.....	2 50		Manitowoc, St. James'...		
Fayette, St. Mary's.....	2 50		Marquette, Trinity.....	2 50	2 50
Glasgow, St. Stephen's....			Milwaukee, St. James'...	10 00	
Hannibal, Trinity.....	6 35	7 00	“ St. John's.....		
Independence, Trinity.....			“ St. Paul's.....	188 64	52 75
Jefferson, Grace.....	5 00		Mineral Point, Trinity....	10 00	
Kansas City, St. Luke's...	9 00		Nashotah, St. Sylvanus...	30 00	25 00
La Grange, Christ.....			New California, Christ...		
Lexington, Christ.....	8 00	10 00	New Diggings.....	4 00	
Louisiana, Calvary.....	19 00		Oconomowoc, Zion.....	4 75	
Palmyra, St. Paul's.....		2 00	Oshkosh, Trinity.....		
Prairieville, St. John's...			Ozaukee, Emmanuel.....		
Savannah, St. John's.....	15 00		Portage, St. John's.....	10 00	
Sharpsburg, St. Jude's....	10 45	10 00	Prairie du Chien, Trinity..	9 00	
St. Charles, Trinity.....			Racine, St. Luke's.....	10 00	15 00
St. Joseph's, Christ.....	7 40		Sheboygan, Grace.....	5 00	
St. Louis, Christ.....	79 05	205 10	Stephen's Point, Inter-}		
“ Grace.....			cession.....		
“ St. George's.....	37 15	150 65	Sussex, St. Alban's.....	6 00	
“ St. John's.....	10 00	20 00	Superior, Redeemer.....	6 50	
“ St. Paul's.....			Watertown, St. Paul's....		
“ Trinity.....			Waukesha, St. Matthias'...	2 00	
St. Thomas, St. Thomas'...			Whitewater, St. Luke's....		
Weston, St. John's.....	7 30	2 80	Miscellaneous.....	1 50	5 00
Miscellaneous.....	20 00		40 Par.—23 contrib. to D.M.		
27 Par.—16 contrib. to D.M.			“ 8 “ F.M.	433 15	188 15
“ 8 “ F.M.	256 20	407 55	IOWA—		
ARKANSAS—			Bellevue, St. Paul's.....	1 50	1 50
Boonsboro'.....	4 00		Burlington, Christ.....	21 30	
Camden.....			Cedar Falls, St. Luke's....		
Eldorado.....			Cedar Rapids, Grace.....		
Fayetteville.....	4 00		Clinton, St. John's.....		
Fort Gibson.....			Council Bluffs, St. Paul's*		
Helena.....	7 00		Danville, Advent.....		
Little Rock, Christ.....	40 00	1 00	Davenport, St. Luke's....		6 00
			“ Trinity.....	25 15	
			Dubuque, St. John's*.....	52 00	38 00

	Domestic.	Foreign.		Domestic.	Foreign.
IOWA—continued.			CALIFORNIA—continued.		
Durant, St. Paul's.....			Grass Valley, Emmanuel..		
Fairfield, St. Peter's.....	1 25		Marysville, St. John's.....	15 60	
Fort des Moines, St. Paul's			Nevada, Trinity.....		
Fort Dodge, St. Mark's....			Oakland, St. John's.....	11 00	
Fort Madison, Hope Church			Petalumna, St. John's....	10 00	
Goshen, Redeemer.....			Sacramento, Grace.....	125 00	30 00
Iowa City, Trinity*.....	36 10		San Francisco, Advent....	35 55	
“ Orphans' Home.....	7 00	6 00	“ Grace.....	130 00	
Keokuk, St. John's.....			“ Trinity.....	165 00	
Keosauqua, St. Luke's.....			Stockton, St. John's.....	39 00	
Lansing, St. Luke's.....			13 Par.—10 contrib. to D. M.		
Lyons, Grace.....			“ 1 “ F. M.	571 65	30 00
Maquoketa, Holy Trinity..			OREGON TERRITORY—		
Mt. Pleasant, St. Michael's.		30 00	Butteville.....		
Muscatine, Trinity.....			Champoag, Grace.....	25 00	3 00
Oskaloosa, St. James'.....			Oregon City.....		
Ottumwa, St. Mary's.....	1 00	1 00	Portland, Trinity.....	206 75	125 75
Washington, Trinity.....			Salem, St. Paul's.....	11 00	
Waterloo, St. Thomas'....			Miscellaneous.....	48 00	
Miscellaneous.....	6 00	1 00	5 Par.—3 contrib. to D. M.		
29 Par.—8 Contrib. to D. M.			“ 2 “ F. M.	290 75	128 75
“ 6 “ F. M.	151 30	83 50	WASHINGTON TERRITORY—		
MINNESOTA—			Cathlamet.....	12 50	
Basswood Grove, Chapel..	5 05		Fort Vancouver.....	27 80	2 55
Belle Plain.....			Washington, Christ.....		
Carver.....			3 Par.—2 contrib. to D. M.		
Chanhassen, St. John's....			“ 1 “ F. M.	40 30	2 55
Cottage Grove.....			KANSAS TERRITORY—		
Fairhoute.....			Atchison, St. Mary Mag- }		
Fort Ridgely.....			dalene..... }		
Fort Snelling.....	25 00		Fort Riley.....	21 75	8 75
Gull Lake, St. Columba...		5 70	Leavenworth.....		
Hastings, St. Luke's.....	32 77		Lecompton.....		
Minneapolis, Gethsemane..	57 00		Paola.....		
Point Douglas, St. Paul's..	5 25		Quindaro.....		
Prospect Grove.....			Tecumseh.....		
Red Wing.....		2 90	Topeka.....		
Sauk Rapids, Grace.....			8 Par.—1 contrib. to D. M.		
Shakapee, St. Peter's.....	35 00	3 00	“ 1 “ F. M.	21 75	8 75
Stillwater, Ascension.....	8 15		NEBRASKA TERRITORY—		
St. Alban's, Trinity.....			Fort Kearney.....		
St. Anthony, Holy Trinity.	16 00		Fort Laramie.....		
St. Cloud's, St. John's....			Nebraska City, St. Mary's.		
St. Paul's, Christ.....			Omaha City, Trinity*.....	10 00	
“ St. Paul's.....	20 00		4 Par.—1 contrib. to D. M.		
St. Peter's, Holy Commu- }	10 25		0 “ F. M.	10 00	
nion..... }			MISCELLANEOUS.....		
Winona.....				8659 71	138 99
Miscellaneous.....			LEGACIES.....		
24 Par.—10 contrib. to D. M.				3442 30	5537 65
“ 3 “ F. M.	214 47	11 60			
CALIFORNIA—					
Benecia, St. Paul's.....	29 50				
Coloma, Emmanuel.....					
Folsom, Trinity.....	11 00				

Total.....2129 Parishes—894 contributing to Domestic Missions.

873

“

Foreign

“

* * The asterisk denotes those parishes which have contributed in whole or in part, to or through the Episcopal Association. See their Annual Table, p. 665.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, in all the month of September, 1858, viz. :—

<i>Connecticut</i> —A member of Christ Church, Hartford	\$ 1 00	King Geo.'s Co., \$8.49. Total	126 92
<i>Massachusetts</i> —Grace Ch'h, Newton, by Rev. D. S. Miller.....	\$ 10 00	<i>Illinois</i> —Trinity Ch., Chica- go, by Rev. N.H. Schenck	50 00
St. James' Church, Rox- bury, thro' Dom. Com., N. Y.....	10 00	Total Receipts....	\$ 446 16
	20 00	To which add balance on hand Sept. 1st, 1858....	1,349 76
<i>Pennsylvania</i> —St. James' Church, Dundaff, Sus- quehanna Co.	3 24	Aggregate....	\$ 1,795 92
Christ Church, German- town, \$10 for Kansas...	225 00	Of the above aggregate, the Treas'r of the Dom. Com. has received with- in the same period.	\$266 67
	228 24	There has also been paid to Treas'r Foreign Board <i>special contribution</i>	5 00
<i>Delaware</i> —From Z. Lewes, by Rev. D. S. Miller, Frankford.....	10 00	Order in favor Rev. J. A. Childs, on ac. of Secreta- ry's expenses, incidental and travelling, for E. M. A., for the West, \$148; and for P. O. stamps, transmitted to Treasurer as money	\$0 24 148 24
<i>Maryland</i> —St. Mark's Ch., Baltimore, half for For.,	10 00	Leaving to be received by Treas'r Dom. Com., when appropriated by said as- sociat. the further sum of	419 91 1,376 01
<i>Virginia</i> —L. C. B., Fairfax Co., \$5; Grace Church, Walker's Parish, Alber- marle Co., net \$51.20; and St. John's, Louisa Co., net \$52.23: togeth- er, \$103.43. Rev. Thos. Duncan, Leeds Parish, \$10; St. Paul's Parish,			

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from the 1st to the 31st October, 1858, inclusive, viz. :—

<i>MASSACHUSETTS</i> — From Grace Church, Lawrence, by Rev. Mr. Packard.....	\$ 17 00	from a friend, \$3; from Mrs. C., \$3; from Mrs. J., \$5: total...	\$11 00
<i>RHODE ISLAND</i> — Ladies' Benevolent Society of St. Michael's Church, Bristol, by Rev. Doctor Howe.....	50 00	<i>VIRGINIA</i> — St. James' Church, Brentsville, \$6.13; St. James', Richmond, \$40; Nelson Parish, Nelson County, \$21.33: by Treasurer Dom. Com.....	67 46
<i>CONNECTICUT</i> — Rev. M. Thrall, by Rev. D. S. Miller, as follows:— From Christ Ch., Bridgeport, for Lawrence, \$18; for Wyandotte, \$18; for Iowa, \$18: in all....	54 00	<i>ILLINOIS</i> — Rev. S. Nash, Christ Church, Waugan	6 00
<i>NEW JERSEY</i> — From Trinity Church, Princeton	100 00	Total Receipts for October, \$362 46 To which add balance on hand October 1st, 1858.....	1,376 01
<i>PENNSYLVANIA</i> — From Rev. A. M. Wylie, Blooms- burg, by Rev. Mr. Matlack, \$25; C. E. B., Wilkesbarre, for Kan- sas, \$1; Bangor Ch., Church- town, \$23.08; and St. Thomas' Church, Morgantown, \$7.92..	57 00		\$1,738 47
<i>MARYLAND</i> — Rev. Dr. Arnett, Cumberland,		Of which aggregate, the Treas'r of the Dom. Com. has received \$75; and there has been paid to the Evangelical K. Society, spe- cial appropriation, \$32.....	107 00
		Leaving to be received by said Treasurer, when appropriated by said association.....	\$1,631 47

666 *Appendix.—Parishes Contributing, etc.*

VIRGINIA—		GEORGIA—	
Albemarle, Christ	\$ 20 00	Savannah, Christ.....	\$5 00
“ Grace.....	154 97	1 Parish contributing.	
“ St. Ann’s.....	17 00		\$5 00
Alexandria, Grace.....	17 25		
“ Theo. Seminary... ..	67 19	ALABAMA—	
“ St. Paul’s	20 00	Mobile, Christ.....	\$74 95
Amherst Co., Lexington Parish	11 00	1 Parish contributing.	
Berryville, Grace.....	30 00		\$74 95
Charleston, Zion.....	87 00	OHIO—	
Charlottesville, Christ	55 00	Cincinnati, St. John’s.....	\$50 00
Essex County, South Farnham.	40 00	1 Parish contributing.	
Fairfax County.....	5 00		\$50 00
Fauquier County, Leeds Parish.	50 70		
Fincastle, St. Mark’s.....	35 56	INDIANA—	
Fredericksburg, St. George’s..	35 00	Madison, Christ	\$30 00
Gloucester, Abingdon Parish...	20 00	1 Parish contributing.	
Hampstead, St. Paul’s.....	62 00		\$30 00
Hanover, Immanuel.....	5 00		
“ St. John’s.....	9 25	ILLINOIS—	
Hedgesville, Zion.....	2 50	Chicago, Atonement.....	\$17 00
King George Co., St. Paul’s...	8 49	“ Trinity.....	50 00
Leesburg	30 00	Miscellaneous	5 00
Louisa County, St. John’s.....	81 71	2 Parishes contributing.	
Martinsburg, Trinity.....	2 50		\$72 00
Millwood, Christ.....	35 00		
Nelson, Christ.....	10 00	MISSOURI—	
Norfolk, Christ.....	100 00	Miscellaneous	\$2 50
Petersburg, Grace.....	25 00		
Piedmont	10 00	WISCONSIN—	
Powhattan, St. Luke’s.....	106 51	Miscellaneous	\$5 00
Richmond, St. James’	75 00		
“ St. Paul’s.....	150 00	IOWA—	
Southam, Emmanuel.....	10 00	Council Bluffs, St. Paul’s.....	\$10 00
Westmoreland, St. Peter’s.....	22 82	Dubuque, St. John’s.....	19 50
Wheeling, St. Matthew’s.....	90 00	Iowa City, Trinity	36 00
Winchester, Christ.....	40 10	3 Parishes contributing.	
Miscellaneous	175 00		\$65 50
36 Parishes contributing.			
	\$1716 55	NEBRASKA—	
		Omaha, Trinity.....	\$10 00
SOUTH CAROLINA—		1 Parish contributing.	
Beaufort, St. Peter’s.....	\$ 33 42		\$10 00
Charleston, St. Helena’s.....	140 00		
Miscellaneous	100 00	NEW MEXICO—	
2 Parishes contributing.		Santa Fé.....	\$50 00
	\$273 42	1 Parish contributing.	
			\$50 00

Whole Number of Parishes contributing, 121.

Total of Contributions October 1st, 1857, to October 1st, 1858, \$6,635.73.

I.

ACT OF INCORPORATION.

An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. Passed May 13, 1846, by a two-third vote.

THE People of the State of New-York, represented in Senate and Assembly, do enact as follows :—

SEC. 1. All such persons as now are, or may hereafter become members of “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,” originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

Sec. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually ; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

Sec. 3. The said Society shall, in its usual annual printed report, state the amount of its real and personal estate, and the income arising therefrom ; a copy of which report shall be deposited in the State Library.

Sec. 4. This corporation shall possess the general powers, and be subject to the provisions contained in Title third of Chapter eighteen of the first Part of the Revised Statues, so far as the same are applicable and have not been repealed.

Sec. 5. This act shall take effect immediately, and the Legislature may at any time alter, modify, or repeal the same.

State of New York, Secretary's Office :

I have compared the preceding with an original law on file in this Office, and do hereby certify that the same is a correct transcript therefrom and of the whole of such original.

ARCH'D CAMPBELL, *Dep. Sec. of State.*

ALBANY, May 27, 1846.

II.

CONSTITUTION

Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, and amended in 1823, 1829, 1832, 1835, and 1838.

ARTICLE I.

THIS institution shall be denominated “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.”

ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III.

At every Triennial Meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of clerical and lay members, four in number, from each diocese in union with the General Convention, of which number each diocese shall have at least one clerical and one lay member, who, together with the Bishops of this Church, and such persons as became patrons to this Society before the meeting of the General Convention in the year 1829, shall be called the “Board of Missions of the Protestant Episcopal Church in the United States of America.” The said Committee of nominations shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen, to be elected by ballot in the House of Clerical and Lay Deputies.

ARTICLE IV.

To the Board of Missions shall be entrusted the supervision of the General Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to enact all by-laws which they may deem necessary for their own government, and the government of their Committees: provided always, that in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, but the Bishop of the Diocese may select the station, and may at any time discontinue a station, and in lieu of it establish one elsewhere.

ARTICLE V.

The presiding Bishop of the Church shall be the President of the Board, and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore*.

ARTICLE VI.

The Board of Missions shall hold its first meeting at the call of the presiding Bishop, and meet annually thereafter at such time and place as may have been appointed at the previous annual meeting; and also on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called as shall be provided in their own By-Laws.

ARTICLE VII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together

with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions; all of whom shall be *ex officio* members of the Board of Missions. The Board of Missions shall determine the location of the Committees, respectively. Any Bishop or Bishops present at the place of meeting, shall have a right, *ex officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occurring in either of the Committees, during the recess of the Board, may be filled by the Committees respectively, subject to the approval of the Board at its next meeting.

ARTICLE VIII.

To the Committee of the Board thus constituted shall be referred, in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

ARTICLE IX.

The Board of Missions shall appoint for each Committee a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. Each Committee shall appoint a Treasurer, and the Board shall designate which of the Treasurers, so appointed, shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board. The Secretaries and Treasurers shall be *ex officio* members of their respective Committees, and of the Board. Local and subordinate agents and officers may, when necessary, be appointed by each Committee.

ARTICLE X.

For the guidance of the Committees, it is declared that the Missionary field is always to be regarded as one, THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those which are established *within*, and *Foreign* Missions are those which are established *without* the territory of the United States.

ARTICLE XI.

No clergyman shall be appointed a Missionary by the Board or by either of the Committees, without the recommendation of the ecclesiastical authority of the Diocese to which he belongs, nor shall any Missionary be sent to officiate in any Diocese without the consent of the ecclesiastical authority of the same; and no clergyman shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church, of regular standing; and the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

ARTICLE XII.

The Board of Missions, provided for in the third Article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

ARTICLE XIII.

It is recommended to every member of this Society, to pray to ALMIGHTY GOD for His blessing upon its designs, under the full conviction that unless HE direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful.

III.

BY-LAWS OF THE BOARD OF MISSIONS.

ARTICLE I.

THE several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

ARTICLE II.

The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary, who shall continue in office until another is appointed in his place, and whose travelling expenses shall be paid.

ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions respectively, shall keep an account with each Missionary of their respective Departments. They shall deposit, in some Bank in the City of New York, all moneys received by them respectively for Missionary purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such Bank shall be kept in the name of the Committee for Domestic or Foreign Missions, as the case may be. The said moneys, so deposited, shall be drawn out of such Bank for Missionary purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the Missionary Committees respectively. The Treasurers shall pay no moneys except by order of their respective Committees. They shall present their accounts duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meeting of the Committee at which they are announced ; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

ARTICLE VI.

Together with each Annual Report required by the Sixth Article of the original Constitution, now adopted as a By-Law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, and of the two Executive Missionary Committees. Of this Report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

ARTICLE VII.

There shall be an Annual and Triennial sermon, before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the Session of the Board ; and that Committee whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

ARTICLE VIII.

At the Annual Meetings of the Board of Missions, on the first day of the Session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his

absence, of the senior Bishop present, and if there be no Bishop present, then the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by Morning Prayer, at which the officiating ministers shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at the offertory at such Communion shall be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

ARTICLE IX.

On the second evening of the Session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior Presbyter present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

ARTICLE X.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

ARTICLE XI.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops, reasonable notice thereof being given through the post-office, and the specific object of such meeting inserted in the notice.

ARTICLE XII.

If from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

ARTICLE XIII.

The rules of order, customary in similar bodies, are adopted, and shall be observed in this Society, its Board of Missions, and Committees.

ARTICLE XIV.

All other than the foregoing By-Laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but with the exception of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the Report of a Special Committee, recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

IV.

Board of Missions

OF THE

PROTESTANT EPISCOPAL CHURCH.

1856—1859.

Rt. Rev. T. C. Brownell, D.D., LL.D.	Rt. Rev. C. S. Hawks, D.D.
" H. U. Onderdonk, D.D.	" W. J. Boone, D.D.
" W. Meade, D.D.	" H. Southgate, D.D.
" B. T. Onderdonk, D.D.	" A. Potter, D.D., LL.D.
" J. H. Hopkins, D.D., LL.D.	" George Burgess, D.D.
" B. B. Smith, D.D.	" George Upfold, D.D., LL.D.
" C. P. McIlvaine, D.D., D.C.L.	" W. M. Green, D.D.
" G. W. Doane, D.D., LL.D.	" John Payne, D.D.
" J. H. Otey, D.D.	" F. H. Rutledge, D.D.
" J. Kemper, D.D., LL.D.	" J. Williams, D.D.
" S. A. McCoskry, D.D., D.C.L.	" H. J. Whitehouse, D.D.
" L. Polk, D.D.	" T. F. Davis, D.D.
" W. R. Whittingham, D.D.	" T. Atkinson, D.D.
" S. Elliot, Jr., D.D.	" W. I. Kip, D.D.
" A. Lee, D.D.	" T. F. Scott, D.D.
" J. Johns, D.D.	" H. W. Lee, D.D.
" M. Eastburn, D.D.	" H. Potter, D.D., LL.D.
" C. Chase, D.D.	" T. M. Clark, D.D.
" N. H. Cobbs, D.D.	" S. Bowman, D.D.
" W. H. De Lancey, D.D., LL.D., D.C.L.	

LIFE MEMBERS.

The Rev. T. G. Allen.	The Rev. F. H. Cuming, D.D.
" H. Anthon, D.D.	" B. C. Cutler, D.D.
" A. L. Baury.	" T. Edson, D.D.
" S. C. Brinckle.	" R. S. Mason, D.D.
" C. Burroughs, D.D.	" W. C. Mead, D.D.
" J. Chapman.	" R. U. Morgan, D.D.
" R. B. Croes.	" S. Nichols.
" J. J. Robertson, D.D.	J. C. Herbert, Esq.
" J. Rodney.	A. C. Magruder, Esq.

The Rev. S. H. Turner, D.D.	J. Marsh, Esq.
“ P. Van Pelt, D.D.	C. Morris, M.D.
“ J. R. Walker.	E. A. Newton, Esq.
“ B. Wilson, D.D.	G. Pomeroy, Esq.

MEMBERS FOR THREE YEARS.

Clergy.

Rev. N. B. Crocker, D.D.	Rev. Benjamin I. Haight, D.D.
“ Wm. Bacon Stevens, D.D.	“ Wm. B. Ashley.
“ Christian Hanckel, D.D.	“ Andrew B. Patterson, D.D.
“ Alexander H. Vinton, D.D.	“ Henry J. Morton, D.D.
“ Wm. E. Wyatt, D.D.	“ John B. Clemson, D.D.
“ Francis L. Hawks, D.D., LL.D.	“ Lewis P. W. Balch, D.D.
“ C. W. Andrews, D.D.	“ Charles Minnigerode, D.D.
“ Jacob L. Clark, D.D.	“ R. B. Drane, D.D.
“ J. H. Morrison, D.D.	“ James H. Eliott.
“ T. C. Pitkin, D.D.	“ George H. Clark.
“ S. L. Southard.	“ J. J. Scott, D.D.
“ A. Cleveland Coxe, D.D.	“ Henry C. Lay.
“ M. H. Henderson, D.D.	“ William W. Lord.
“ William Suddards.	“ Charles Goodrich, D.D.
“ C. P. Gadsden.	“ Charles Gillette.
“ William H. Odenheimer, D.D.	“ C. T. Quintard, M.D.
“ Robert A. Hallam, D.D.	“ James Craik, D.D.
“ William R. Nicholson, D.D.	“ Clement M. Butler, D.D.
“ Benjamin Watson.	“ J. C. Talbot, D.D.
“ Alexander Burgess.	“ Robert H. Clarkson, D.D.
“ N. E. Marble, D.D.	“ Francis J. Clere.
“ George B. Manser, D.D.	“ Daniel T. Grinnell.
“ J. S. Copley Greene.	“ David Keene.
“ Thomas H. Vail, D.D.	“ John Ufford.
“ Wm. H. Hill.	“ M. A. De Wolfe Howe, D.D.
“ Frederick Gardiner.	“ William C. Williams.
“ George M. Randall, D.D.	“ J. P. B. Wilmer, D.D.
“ Wm. S. Childs.	“ George D. Cummins, D.D.
“ R. M. Abercrombie.	“ Cleland K. Nelson.
“ Francis Vinton, D.D.	“ P. H. Greenleaf, D.D.
“ William H. Lewis, D.D.	“ W. A. Muhlenberg, D.D.
“ Samuel Buel.	“ J. P. T. Ingraham.
“ Robert N. Merritt.	“ Joshua Peterkin.
“ R. Newton, D.D.	“ John A. Vaughan, D.D.
“ A. N. Littlejohn, D.D.	“ Mason Gallagher.

Laity.

Messrs. William Appleton,
 Ezekiel F. Chambers,
 Robert H. Gardiner,
 Samuel H. Huntington,
 C. G. Memminger,
 George M. Wharton,
 Robert B. Minturn,
 J. C. Garthwaite,
 T. H. Wright, M. D.,
 S. J. Donaldson,
 James Bridge,
 Simeon Ide,
 Sylvester Deming,
 Robert Mason,
 Alexander Duncan,
 William T. Lee,
 John H. Swift,
 Horatio Seymour,
 Richard W. Howell,
 John Bohlen,
 S. F. Dupont,
 Hugh Davy Evans,
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* * * The next meeting of the Board of Missions will be held in the City of Richmond, on the second day of the meeting of the General Convention in October next.

Advent Appeal.

DOMESTIC COMMITTEE,

1858.

To the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States.

THE time has once more come for us to call upon the Churches for their sympathy and aid. All the associations and motives of the Advent Season are in happy unison with our great work, which, like John the Baptist, is crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight." This stated solemn time is thus associated with the cause; while system and habit both come in to help its calls and claims. Let all who *can*, then, remember us at ADVENT, and all the rest choose a *set time*, and that the *best time*, to help us all *they can*.

We enter on another year with good courage. The experience of the past trying year, with our resources so little diminished, and so many tokens of interest and liberality, makes us to hope and believe that we are now ready to go on and prosper, the Lord being our helper, and with his grace and blessing.

We may say then of our work:

The field is ready,—the men are ready,—the means are ready.

I. Then, the field is ready. It is a vast field, and from its great extent may well call out and exercise our best energies, faith, and prayers, for God, and for His Church. A whole continent to Christianize, and fill with the fear of God, the power of His grace, and the worship and love of His holy name;—is a work which angels might covet, and which Christian men should hasten, and delight to do.

It is a field, too, imploring and inviting. Its trumpet call is heard in gathering multitudes of every tribe and tongue, upon our soil; in crowds of weary emigrants, from our Mother Church and land, commended to our care; in the great numbers of our own neighbors and friends, from every city, town and parish, in our older States and Dioceses, who, in their new abodes, "are as scattered sheep, without a shepherd," sighing and longing for the privileges of the Church, which they have loved and left behind, and are there, *as missionaries*, ready to do her good and faithful service, by their influence and means, if they may only for a little time enjoy the sympathy and aid of their more favored brethren.

Never was there a better feeling towards the Church of our love in all our borders, and never more and better openings for her successful working and establishment than now. Her conservative and godly quietness; as well as her inward life and her aggressive power, commend her claims to multitudes, who are now looking to her sacred courts, as a refuge and a home.

In every aspect, then, of our work, we may rejoice to say, and feel, that the field is ready, and to heed the urgent call: "Put ye in the sickle, for the harvest is ripe."

II. We may say, too, the men are ready.

Never were there so many good and well-qualified men looking to the missionary field as now. *There*, men of enterprise, intelligence, and power, in mighty multitudes and eager competition, meet and mingle. *There*, too, the great Goliath of indifference, worldliness, error, and infidelity, is to be met and vanquished, on his own vantage ground. *There* are required at least as much as in our settled parishes, of wisdom, prudence, energy; as well as faith, and prayer, and power. We need for our missionary field, good men, strong men, true men, men well furnished with knowledge and grace, and men of prayer and holiness.

And such we have in growing numbers year by year. To concentrate with good men, on strong points, is our true strength, and the hope of the Church. To make our missionary points bright centres of light and power to all

around : to make them self-supporting in a little time, with good men well sustained, till they can help themselves, and others also ; this is our constant aim, our settled policy, and strong desire. We have now frequent offers, from just such men as we want, if we had the money to send, and to sustain them. The men are ready, then, " But how shall they preach, except they be sent, as it is written, ' How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.' "

III. We may say once more, the means are ready also. " This may seem a paradox, and yet is literally true. "

The means are ready, in the power of God ; " The silver is mine, and the gold is mine, saith the Lord of Hosts. " When He needs it for His work, He can supply it. He has the hearts of all His people in his hand, and " can turn them as the rivers of water, " for the refreshment of his heritage. We have looked too much in this to second causes, and inferior instruments. O, let us to our knees in humble prayer, and to the fountain of our strength and hope in God alone.

The means are ready, also, in the ability and love of God's people. He has largely, richly blessed " the people and sheep of his pasture. "—He has made them the stewards of his bounty, and gifts of grace.—He has said to their grateful hearts, " Freely ye have received, freely give. "—He has in their sympathy and free-will offerings, of his goodness prepared for the poor, both in temporal and spiritual things.—He has made many Christian hearts to know and feel that " it is more blessed to give than to receive. "

" Every man shall give, *as he is able*, " is God's appointed rule, " according to the blessing of the Lord thy God, which he hath given thee. "

The means are ready, also, in the willingness of the people to contribute to our cause, when it is distinctly presented, and commended to them. There is, we are persuaded, a growing interest in Domestic Missions, a deeper sense of their importance, and an increasing willingness to give for their promotion. This is clearly proved by the spontaneous offerings, which, unsolicited, are coming to us year by year ; as well as in the steadily increasing contributions of those parishes,

which are kept well informed, and are earnestly exhorted on the subject. The people everywhere are ready to give, for every good work which has their judgment and confidence. Only let them know, that good is doing, and may be done, and tell them what is needed, and it will surely come. This is a fountain of supply, and a tower of strength, which we shall do well to make the most of for our cause.

If all things then are ready ; in the field, in the men, and in the means ; what need we but to gird ourselves for higher efforts, and for better issues than we ever yet have known ? “ The God of Heaven he will prosper us, therefore we, his servants, will arise and build.” “ We will build the old waste places,” with the living stones, brought from far and near to the true foundation, and “ make the desolate cities to be inhabited,” with the righteous and the ransomed sons of God.

So shall our work go on from east to west, from north to south, making its mark forever, on the interests of our country ; and on the fortunes of the church, and of the world. So shall our advent calls, and toils, and prayers, and hopes, be known and blessed in all the borders of our land, till with the trump of the archangel, and the second advent of the Son of man, they shall meet and mingle in the rich fruits of time, and gathering issues of eternity.

By order, and in behalf of the Domestic Committee.

DOMESTIC MISSION ROOMS, }
New-York, Nov. 1858. }

ROBERT B. VAN KLEECK,
Secretary and General Agent.

*** The Clergy are respectfully and affectionately requested, to read this appeal to their people, before their contribution is made ; or if not, to lay it before them in some other way. If extra copies are desired, they may be had on application to the Secretary. Remit to Isaac Seymour, Treasurer, 44 Wall-street, New York.

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